88

RELIGIOUS AND MORAL

# QUOTATIONS.

# RELIGIOUS AND MORAL

# QUOTATIONS.

BRITISH MUSEUM

A

# MISCELLANEOUS SELECTION

OF

RELIGIOUS AND MORAL

# QUOTATIONS,

IN PROSE AND VERSE.

K

*By* SAMUEL DAVENPORT, *Minister of* HORSLEY.

"Much reading is neceſſary to the attainment of true ſcripture knowledge; and through the want of it many do often deceive themſelves and others."

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APOLOGY.

## APOLOGY.

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To harmonize the paſſions, to meliorate the heart, to increaſe our ſenſibility, and through the medium of taſte

to lead the mind to habits of piety and virtue, is the intention of the compiler: —If by having ſelected the following quotations and preſented them to the reader, he ſhall contribute any thing to the above great purpoſes, he ſhall feel himſelf happy in thinking, that his hours of leizure from the diſcharge of his parochial duty have not been employ'd in vain.

# *Miſcellaneous Selection, &c.*

## On the Study of the Scriptures.

I Have been acquainted ſomewhat with men and books: I have had long experience in learning, and in the world: there is no book like the Bible for excellent learning, wiſdom, and uſe; and it is want of underſtanding in them who ſpeak or think otherwiſe.

*Judge Hale.*

STUDY the holy ſcriptures, eſpecially the New Teſtament; therein are contained the words of eternal life. It has God for its author; *Salvation* for its end; and *Truth*, without any mixture of error for its matter.

*Mr. Lock.*

RETIRE and read your *Bible* to be gay,
There truths abound of ſovereign aid to peace.

*Night Thoughts.*

## On Knowledge.

IN parts ſuperior what advantage lies?
Tell (for you can) what is it to be wiſe.
'Tis but to know how little can be known;
To ſee all others Faults and feel our own.

*Pope.*

---

## On the Beauties of the Creation.

WHEN we find ourſelves inſpired with the pleaſing inſtinct, the ſweet ſatisfaction and complacency ariſing from the beauties of the creation, let us conſider to *whom* we ſtand indebted for all theſe entertainments of ſenſe; and who it is that thus *opens his hand and fills the world with good.*

Such an habitual diſpoſition of mind *conſecrates* every field and wood; turns an ordinary *walk* into a morning or evening ſacrifice; and will improve thoſe tranſient *gleams*, which naturally brighten up and refreſh the ſoul on ſuch occaſions, into an inviolable and perpetual ſtate of bliſs and happineſs.

*Addiſon.*

---

## To Wisdom.

"IF any man lack wiſdom, let him aſk it of God, who giveth freely."—*(James.)*——

Therefore, O everlaſting Wiſdom! the maker, redeemer, and governor of all things! let ſome comfortable

fortable beams from thy great body of heavenly light deſcend upon us to illuminate our dark minds, and quicken our dead hearts; to inflame us with ardent love unto thee, and to direct our ſteps in obedience to thy laws thro' the gloomy ſhades of this world into that region of eternal light and bliſs; where thou reigneſt in perfect glory and majeſty, one God ever bleſſed, world without end.

*Barrow.*

---

## Virtue.

VIRTUE only makes our bliſs below;
And all our knowledge is *ourſelves to know.*

*Pope.*

---

## True Merit.

OH! fool, to think God hates the worthy mind,
The lover and the love of human kind,
Whoſe life is healthful, and whoſe conſcience clear,
Becauſe he wants a thouſand pounds a year.

*The ſame.*

Thoughts

## Thoughts on Mortality.

——————————— O my ſoul!
What a ſtrange moment muſt it be when near
Thy journey's end, thou haſt the gulph in view;
That awful gulph no mortal e'er repaſs'd,
To tell what's doing on the other ſide.
Nature runs back and ſhudders at the ſight,
And every life-ſtring bleeds at thought of parting:
For part they muſt; body and ſoul muſt part:
Fond couple! link'd more fond than wedded pair.
This wings its way to its almighty ſource,
The witneſs of its actions, now its judge:
That drops into the dark and noiſome grave,
Like a diſabled pitcher of no uſe.
——————————— Thrice welcome death!
That after many a painful bleeding ſtep,
Conducts us to our home, and lands us ſafe
On the long wiſh'd for ſhore.—Prodigious change!
Our bane turn'd to a bleſſing! death diſarm'd,
Loſes her firmneſs quite.——All thanks to him
Who ſcourg'd the venom out.
——————————— The time draws on,
When not a ſingle ſpot of burial earth,
Whether on land, or in the ſpacious ſea,
But muſt give back its long committed duſt inviolate.
Thus at the ſhut of ev'n, the weary bird
Leaves the wide air, and in ſome lonely brake
Cours down, and dozes 'till the dawn of day,
Then claps his well-fledg'd wings, and bears away.

*Blair.*

## Rising early in the Morning.

FALSELY luxurious will not man awake,
And ſpringing from the bed of ſloth, enjoy
The cool, the fragrant, and the ſilent hour,
To meditation due and ſacred ſong?
For is there ought in ſleep to charm the wiſe?
To lie in deep oblivion, loſing half
The fleeting moments of too ſhort a life;
Total extinction of th' enlightened ſoul!
Or elſe to feveriſh vanity alive,
Wildered, and toſſing thro' diſtemper'd dreams!
Who would in ſuch a gloomy ſtate remain
Longer than nature craves; when every muſe
And every blooming pleaſure wait without,
To bleſs the wildly devious morning walk?

*Thompſon.*

---

## Thoughts on Life.

WHAT is the world!—thy ſchool, O miſery!
Our only leſſon is, to learn to ſuffer;
And he who knows not that, was born for nothing.
Tho' deep my pangs, and heavy at my heart,
My comfort is, each moment takes away
A grain at leaſt, from the dead load that's on me,
And gives a nearer proſpect of the grave.
But put it moſt ſeverely—ſhould I live—
Live long—alas! there is no length of time;

Not

Not in thy time, O man! What's fourſcore years?
Nay, what indeed the age of time itſelf,
Since cut from out eternity's wide round?
Away then. To a mind reſolv'd, and wiſe,
There is an impotence in miſery,
Which makes me ſmile when all its ſhafts are in me.

*Young.*

---

ON THE SAME.

WHAT is this life? How few their fav'rite know!
Fond in the dark, and blind in our embrace,
By paſſionately loving life, we make
Lov'd life unlovely; hugging her to death.
We give to time eternity's regard;
And dreaming, take our paſſage for our port.
Life has no value as an end, but means:
An end deplorable! a means divine!
When 'tis our all, 'tis nothing, worſe than nought;
A neſt of pains, where held as nothing, much;
Like ſome fair hum'riſt, life is moſt enjoy'd
When counted leaſt; moſt worth, when diſeſteem'd!
Then 'tis the ſeat of comfort, rich in peace;
In proſpect richer far; important, awful!
Not to be mention'd but with ſhouts of praiſe!
Not to be thought of, but with tides of joy!
The mighty baſis of eternal bliſs.

*The ſame.*

## Religion.

IF you are often unquiet, and too nearly touch'd by the croſs accidents of *life*, your *devotion* is not of the right *ſtandard*; there is too much *allay* in it.—That which is right and unmixt taketh away the *ſting* of every thing that would trouble you: It is like a healing *balm* that extinguiſhes the ſharpneſs of the blood; ſo this ſofteneth and diſſolveth the anguiſh of the mind. A devout mind hath the privilege of being free from *paſſions*, as ſome climates are from venomous kind of creatures: It will raiſe you above the little *vexations*, to which others for want of it will be expoſed, and bring you to a *temper* not of ſtupid *indifference*, but of ſuch a wiſe *reſignation*, that you may live in the *world*, ſo as it may hang about you like a looſe garment, and not tied too cloſe to you.

*Lord George Saville.*

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## Ode to Wisdom.

OH! Wiſdom, queen of ev'ry art,
That glads the ſenſe, and mends the heart,
Bleſt ſource of purer joys!
In ev'ry form of beauty bright,
That captivates the mental ſight,
With pleaſure and ſurpriſe.

To thy unſpotted ſhrine I bow:
Attend the humble ſuppliant's vow
That breathes no wild deſires;
But taught by thy unerring rules,
To ſhun the fruitleſs wiſh of fools,
To nobler views aſpires.

Not fortune's gem, ambition's plume,
Nor *Cytherea's* fading bloom,
Be objects of my pray'r:
Let av'rice, vanity, and pride,
Thoſe envy'd glittering toys divide,
The dull rewards of care.

To me thy better gifts impart,
Each moral beauty of the heart,
By ſtudious thought refin'd;
For wealth, the ſmiles of glad content,
For pow'r, its ampleſt beſt extent,
An empire o'er my mind!

When fortune drops her gay parade,
When pleaſure's tranſient roſes fade,
And wither in the tomb;
Unchang'd is thy immortal prize;
Thy ever verdant laurels riſe,
In undecaying bloom.

From

From envy, hurry, noiſe, and ſtrife,
The dull impertinence of life,
In thy retreat I reſt;
Purſue thee to the peaceful groves,
Where *Plato's* ſacred ſpirit roves,
In all thy beauties dreſt.

Thy breath inſpires the *poet's* ſong,
The *patriot's* free, unbiaſt tongue,
The *hero's* gen'rous ſtrife;
Thine are *retirement's* ſilent joys,
And all the ſweet engaging ties,
Of ſtill, domeſtic life.

No more to fabled names confin'd;
To thee, ſupreme, all-perfect mind!
My thoughts direct their flight;
Wiſdom's thy gift, and all her force,
From thee deriv'd, eternal ſource
Of intellectual light!

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## Contemplation.

O bleſſed contemplation! the death of vices, and the life of virtues! Thee, the law and the prophets admire: Whoever attained perfection, if not by thee! O bleſſed ſolitude,---the magazine of celeſtial

treaſure! by thee things earthly and tranſitory, are changed into heavenly and eternal.

*St. Bern.*

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## Contempt of the World.

CONTEMN riches, and thou ſhalt be rich; contemn glory, and thou ſhalt be glorious; contemn injuries, and thou ſhalt be a conqueror; contemn reſt, and thou ſhalt gain reſt; contemn earth, and thou ſhalt find heaven.

*St. Cryſoſtome.*

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## Hypocrisy.

WHAT crops of wit and honeſty appear
From ſpleen, from obſtinacy, hate, or fear!
See anger, zeal and fortitude ſupply;
Ev'n Av'rice, prudence; ſloth, philoſophy;
Luſt, through ſome certain ſtrainers well refin'd,
Is gentle love, and charms all woman kind;
Envy, to which th' ignoble mind's a ſlave,
Is emulation in the learn'd or brave;
Nor virtue, male or female, can we name,
But what will grow on pride, or grow on ſhame.

*Pope.*

## EXTRACT FROM A SMALL BOOK UNDER THE TITLE OF "THE EMPEROR'S PRAYER-BOOK," IN GERMANY.

O Thou eternal, incomprehenſible being! who art the fountain of mercy, and the ſource of love; thy ſun lights equally the chriſtian and the atheiſt: thy ſhowers equally nouriſh the fields of the believers and the infidels: The ſeed of virtue is found even in the heart of the impious and the heretic. From thee I learn, therefore, that diverſity of opinions does not prevent thee from being a beneficent father to all mankind. Shall I then, thy feeble creature, be leſs indulgent? Shall I not permit my ſubjects to adore thee in whatever manner they pleaſe? Shall I perſecute thoſe who differ from me in point of thinking? Shall I ſpread my religion with the point of my ſword? O thou! whoſe mighty power and ineffable love embrace the univerſe, grant that ſuch erroneous principles may never harbour in my breaſt! I will try to be like thee, as far as human efforts can approach infinite perfection: I will be as indulgent as thou to all men whoſe tenets differ from mine; and all unnatural compulſions in point of conſcience, ſhall be baniſhed for ever from my kingdom. Where is the religion that does not inſtruct us to love virtue, and deteſt vice? Let all religions, therefore, be tolerated. Let all mankind pay their worſhip to thee, thou eternal being! in the manner they think beſt. Does an error in judgment deſerve expulſion from ſociety? And is force

the

the proper way to win the heart, or bring the ſwerving mind to a true ſenſe of religion? Let the ſhameful chains of religious tyranny be parted aſunder, and the ſweet bonds of fraternal amity unite all my ſubjects for ever. I am ſenſible that many difficulties will occur to me in this bold attempt; and that moſt of them will be thrown in my way by thoſe very perſons who ſtile themſelves thy miniſters: But may thy almighty power never forſake me! O thou eternal and incomprehenſible being! Fortify my holy reſolutions with thy love, that I may ſurmount every obſtacle; and let that law of our divine maſter, which inculcates charity and patience, be always impreſſed upon my heart. *Amen.*

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## On Cruelty.

I ever thought that there is a certain degree of juſtice due from man to the creatures, as from man to man; and that an exceſſive uſe of the creature's labour is an injuſtice for which we muſt account.—I have therefore always eſteemed it as a part of my duty, and it has always been my practice to be *merciful* to my beaſts; and upon the ſame account I have declined any cruelty to any of thy creatures; and as much as I might, prevented it in others as tyranny. I have abhorred thoſe ſports that conſiſt in the torturing of thy creatures; and if any noxious

creatures

creatures muſt be deſtroyed, or creatures for food muſt be taken, it has been my practice to do it in the manner that it may be with the leaſt torture or cruelty to the creature: ever remembering that tho' God has given us a *dominion* over his creatures, yet it is under a law of juſtice, prudence, and moderation; otherwiſe we ſhould become *tyrants*, and not *lords* over *God's* creatures; and therefore thoſe things of this nature which others have practiſed as recreations, I have avoided as ſins.

*Judge Hale.*

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## Ingratitude.

HE that's ungrateful has no faults but one,
All other crimes may paſs for virtues in him.

*Young.*

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## Charity.

HOW few, like thee, enquire the wretched out,
And court the offices of ſoft humanity!
Like thee reſerve their raiment for the naked,
Reach out their bread to feed the crying orphan,
Or mix their pitying tears with thoſe that weep!

*Rowe.*

## Reputation.

## Reputation.

GOOD name in man and woman, dear my friend,
Is the immediate jewel of their ſouls.
Who ſteals my purſe, ſteals traſh: 'tis ſomething, nothing,
'Twas mine, 'tis his, and has been ſlave to thouſands;
But he that filches from me my good name,
Robs me of that which not enriches him,
And makes me poor indeed.

*Shakeſpeare.*

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## Truth.

SO love truth as to ſuppoſe yourſelf to have ſworn whatever you have ſaid.

*Hierome.*

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## On the Resurrection.—Proofs.

THERE was no capacity of mankind, no time, no place, but had viſible proofs of the reſurrection of Chriſt. He appeared to men and women, to clergy and laity, to ſinners of both ſexes; to weak men and to criminals, to doubters and deniers, at home and abroad, in public and in private, in their houſes and their journeys, unexpected and by appointment, betimes in the morning and late

at

at night, to his disciples in conjunction, and to them in dispersion, when they did look for him, and when they did not; he appeared upon earth to many, and to St. Paul and St. Stephen from heaven. So that we can require no greater testimony than all these are able to give us, who saw for themselves and for us too; that the faith and certainty of the resurrection of Jesus might be conveyed to all ages and generations.

For that a religion which taught men to be meek and humble, disposed to receive injuries, but not to do any; a religion which gave countenance to the poor and lowly, at a time when riches were adored, and ambition and pleasure had possessed the hearts of all mankind; that such a religion in such an age, by the sermons and conduct of fishermen, men of mean breeding and illiberal arts, should so speedily triumph over the philosophy of the world, and the arguments of the subtle, and the discourses of the eloquent; the power of princes and the interests of states, the inclinations of nature and the blindness of zeal, the force of custom and the solicitation of passions, the pleasures of sin, and the busy arts of satan; that is, against wit and power, superstition and wilfulness, fame and money, nature and empire, which are all the causes in this world that can make a thing impossible: This, this is to be ascribed to the power of God, and is the great demonstration of the resurrection of Jesus. Every thing was an argument for it, and improved it; no objection

could hinder it, no enemies deſtroy it; whatſoever was for it made the religion to increaſe;--whatſoever was againſt it made it to increaſe. If the chriſtians had peace, they went abroad and brought in converts; if they had perſecution, the converts came in to them. In proſperity they allured and enticed the world by the beauty of holineſs; in affliction and trouble they amazed all men with the ſplendours of their innocence, and the glories of their patience. Quickly therefore it was, that the world became diſciple to the glorious Nazarene; and men could no longer doubt of the reſurrection of Jeſus, when it became demonſtrated by the certainty of thoſe who ſaw it, and the courage of thoſe who died for it, and the multitude of thoſe who believed it; who by their ſermons and their actions, by their public offices and diſcourſes, by feſtivals and ſacraments, by arguments of ſenſe and experience, by reaſon and religion, by perſuading rational men, and eſtabliſhing believing chriſtians, by their living in obedience, and dying for the teſtimony of Jeſus, have greatly advanced his kingdom, and his power, and his glory, into which he entered, upon his reſurrection from the dead.

*Bp. Taylor.*

## Spanish Generosity.

IN the year 1746, when we were at war with Spain, the Elizabeth of London, (captain William Edwards) coming thro' the gulph from Jamaica, richly laden, met with a moſt violent ſtorm, in which the ſhip ſprung a leak that obliged them to run into the Havannah (a Spaniſh port); the captain going on ſhore, directly waited on the governor; told the occaſion of his putting in, and that he ſurrendered the ſhip as a prize, and himſelf and his men priſoners of war, only requeſting good quarter. "No, ſir, replied the governor, if we had taken you in fair war at ſea, or approaching our coaſt with hoſtile intention, your ſhip would then have been a prize, and your people priſoners; but when diſtreſſed by a tempeſt, you come into our port for the ſafety of your lives, we your enemies, being men, are bound as ſuch by the laws of humanity, to afford relief to diſtreſſed men who aſk it of us. We cannot even againſt our enemies take advantage of an act of God.——You have leave therefore to unload your ſhip, if that be neceſſary, to ſtop the leak; you may refit her here, and traffic ſo far as ſhall be neceſſary to pay the charges; you may then depart; and I will give you a paſs to be in force till you are beyond Bermuda; and if after that you are taken, you then will be a lawful prize: but now you are only a ſtranger, and have a ſtranger's right to ſafety and protection."—The ſhip accordingly departed, and arrived ſafe at London.

## Spring.

BY ſwift degrees the love of Nature works,
And warms the boſom; 'till at laſt ſublim'd
To rapture and enthuſiaſtic heat,
We feel the preſent deity, and taſte
The joy of God to ſee a happy world.

*Thomſon.*

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## Ditto.

WHAT is this mighty breath, ye curious, ſay,
That in a pow'rful language, felt, not heard,
Inſtructs the fowls of heav'n, and thro' their breaſt
Theſe arts of love diffuſes? What but God?
Inſpiring God! whoſe boundleſs ſpirit all,
And unremitting energy, pervades,
Adjuſts, ſuſtains, and agitates the whole.

*Ibid.*

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## Summer.

THRICE happy he! who on the ſunleſs ſide
Of a romantic mountain, foreſt-crown'd,
Beneath the whole collected ſhade reclines:
Or in the gelid caverns, wood-bine wrought,
And freſh bedew'd with ever-ſpouting ſtreams,

Sits

Sits coolly calm:—While all the world without
Unſatisfy'd, and ſick, toſſes in noon.
Emblem inſtructive of the virtuous man,
Who keeps his tempered mind ſerene and pure,
And ev'ry paſſion aptly harmoniz'd,
Amid a jarring world with vice enflam'd.

*Thomſon.*

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DITTO.

THICK in yon ſtream of light, a thouſand ways,
Upward and downward, thwartward and convolv'd
The quiv'ring nations ſport, 'till tempeſt-wing'd,
Fierce winter ſweeps them from the face of day.
Even ſo luxurious men, unheeding paſs
An idle ſummer's life in fortune's ſhine,
A ſeaſon's glitter! Thus they flutter on
From toy to toy, from vanity to vice;
'Till blown away by death, oblivion comes
Behind, and ſtrikes them from the book of life.

*Ibid.*

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AN EXCELLENT RULE.

STOOP not below the *man*, nor ſoar above the chriſtian.

SLEEP.

## Sleep.

TIR'D nature's ſweet reſtorer, balmy ſleep!
He like the world, his ready viſit pays
Where fortune ſmiles: The wretched he forſakes;
Swift on his downy pinions flies from woe,
And lights on lids unſullied with a tear.

*Young.*

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## A remarkable Instance of Honour.

A Spaniſh cavalier in a ſudden quarrel ſlew a Mooriſh gentleman, and fled. His purſuers ſoon loſt ſight of him; for he had thrown himſelf unperceived over a garden wall. The owner, a Moor, happening to be in his garden, was addreſſed by the Spaniard on his knees, who acquainted him with his caſe, and implored concealment. "Eat this," ſaid the Moor, giving him half a peach. "You now know that you may confide in my protection." He then locked him up in his garden apartment, telling him as ſoon as it was night he would provide for his eſcape to a place of greater ſafety. The Moor then went into his houſe, where he had ſcarce ſeated himſelf, when a great crowd with loud lamentations came to his gate, bringing the corpſe of his ſon, who had juſt been killed by a Spaniard.—When the firſt ſhock of ſurprize was a little over,

he

he learnt from the deſcription given, that the fatal deed was done by the very perſon then in his power. He mentioned this to no one; but as ſoon as it was dark he retired to his garden, as if to grieve alone, giving orders that none ſhould follow him. Then accoſting the Spaniard, he ſaid,—"Chriſtian, the perſon you have killed is my ſon; his body is now in my houſe. You ought to ſuffer; but you have eaten with me, and I have given my faith, which muſt not be broken." He then led the aſtoniſhed Spaniard to his ſtables, mounted him on one of his fleeteſt horſes, and ſaid,—"Fly far while the night can cover you, you will be ſafe in the morning.—You are indeed guilty of my ſon's blood; but GOD is juſt and good, and I thank him that I am innocent of your's, and that my faith given is preſerved."

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## BIGOTRY.

BIGOTRY is a determined enemy to truth, inaſmuch as it eſſentially interferes with the freedom of enquiry, reſtrains the grand indefeaſible right of private judgment, confines our regard to a party, and by limiting the extent of moderation and mutual good will, tears up charity by the very roots. Bigotry is the very eſſence of popery, and too often leads its votaries, before they are aware, into the boſom

boſom of that pretended church, whoſe doctrines and maxims are the worſt corruptions of the beſt religion that ever was.

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## Contentment in our Station.

WHAT if the foot ordain'd the duſt to tread,
Or hand to toil, aſpir'd to be the head?
What if the head, the eye, or ear repin'd
To ſerve mere engines of the ruling mind?
Juſt as abſurd for any one to claim
To be another, in this gen'ral frame:
Juſt as abſurd, to mourn the taſks or pains,
The great directing *mind* of *all* ordains.

*Pope.*

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## On Cheerfulness.

A houſe of laughter makes a houſe of woe.—
A man *triumphant* is a monſtrous ſight;
A man *dejected* is a ſight as mean.
What cauſe for *triumph* where ſuch ills abound?
What for *dejection* where preſides a power,
Who call'd us into being to be bleſt?
So grieve, as conſcious grief may riſe to joy;
So joy, as conſcious joy to grief may fall.

Moſt

M true a wiſe man never will be ſad;
But neither will ſonorous babbling mirth
A ſhallow ſtream of happineſs betray:
Too happy to be ſportive, is ſerene.

*Night Thoughts.*

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## Vain-Glory.

WHAT profit is there in vain-glory, momentary mirth, the world's power, the fleſh's pleaſure, full riches, noble deſcent, and great deſires? Where is their laughter? where is their mirth? Where their inſolence! their arrogance? From how much joy to how much ſadneſs! After how much mirth how much miſery! From how great glory are they fallen, to how great torments! What hath fallen to them, may befal thee, becauſe thou art a man: Thou art of earth; thou liveſt of earth; thou ſhalt return to earth. Death expecteth thee every where: Be wiſe therefore, and expect death every where.

*Hugo de anima.*

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SWEETNESS in temporal matters is deceitful: It is a labor and a perpetual fear; it is a dangerous pleaſure, whoſe beginning is without Providence, and whoſe end is not without repentance.

*S. Auguſt.*

## On Luxury.

LUXURY is an enticing pleaſure, a baſtard mirth, which hath honey in her mouth, gall in her heart, and a ſting in her tail.

*Hugo.*

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## On the Vanity of the World,—an Epigram.

MY ſoul, what's lighter than a feather? wind.
Than wind? the fire. And what than fire? the mind.
What's lighter than the mind? a thought. Than thought?
This bubble world. What than this bubble? nought.

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## Lawful Passions of the Mind.

LOVE, hope, and joy, fair pleaſure's ſmiling train,
Hate, fear, and grief, the family of pain;
Theſe mixt with art, and to due bounds confin'd,
Make and maintain the balance of the mind:
The lights and ſhades, whoſe well-accorded ſtrife,
Gives all the ſtrength and colour of our life.

*Pope.*

## Implicit Faith.

——————— Confeſs the Almighty juſt,
And where you can't unriddle, learn to truſt.

*Parnel.*

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Extract from Bishop Hopkins's 24*th* Sermon, entitled, Practical Christianity; upon St. Paul,——"*Work out your Salvation with fear and trembling.*"—*&c.*

TO *work out our ſalvation*, ſays the godly prelate, is to perſevere in the ways of obedience, until, thro' them, that ſalvation that is begun here on earth be perfected in heaven. This work implies three things.—1ſt. Pains and labour. *Salvation* is that which muſt be wrought out; it is that which will make the ſoul pant and breathe; yea, run down with ſweat to obtain it.——2d. It implies conſtancy and diligence. A chriſtian that would *work out his ſalvation*, muſt be always employed about it. It is a web into which we muſt weave the whole thread of our lives. That man who *works* at ſalvation only by ſome paſſionate fits, and then within a while, undoes it all again by foul apoſtacy and notorious ſins, will never *work ſalvation* out.——3d. It promiſes ſucceſs; tho' it be a hard work it ſhall not be a long work; continue working, it ſhall be wrought out;

what before was your work, ſhall be your reward; and this ſalvation that was ſo painful in working, ſhall be moſt bleſſed in the enjoyment.

Say not, that we have no ſtrength to work with: What God commands us to do, he will aſſiſt us in doing. We are impotent, but God is omnipotent: Work therefore, for this omnipotent God "*works in you both to will and to do.*"—The propoſition I ſhall lay down from the text, is this: *That it is the duty of every chriſtian to work out his own ſalvation with fear and trembling.*—To mention places for the proof of this were to tranſcribe the bible. We can no where open this bleſſed book, but we find this truth proved to us, either directly or by conſequence. And yet it is ſtrange in theſe days to ſee how dubiouſly ſome men, who would be thought admirers of *evangelical* religion, ſpeak of *obedience* and *working*, as if they were the badge of a *legal ſpirit*. Oh it is a ſoft and eaſy doctrine to bid men ſit ſtill and believe, as if God would tranſlate them to heaven upon their couches.—Is it poſſible that theſe notions ſhould be diſperſed and entertained, but becauſe it has always been ſatan's policy to vent thoſe doctrines that indulge the fleſh under the patronage of *free-grace* and *goſpel attainments?* Wherefore is it that we are commanded to *ſtrive that we may enter in at the ſtrait gate?* So to *run that we may obtain?* So to *wreſtle* that we may *be able to ſtand?* So to *fight* that we may *lay hold on eternal life?* Can you

you *ſtrive* and *run*, and *wreſtle* and *fight*, and all this by doing nothing?—If God would ſave you without working, why has he given you grace, an operative principle, that you might work? He might as well ſave you without grace, as without works: For that is not grace that does not put forth itſelf in working. God, rather than we ſhould not work, will ſet us at work.—He gives and promiſes aſſiſtance only that we might *work out our own ſalvation. We are not ſufficient of ourſelves to think any thing!* What then? Muſt we therefore ſit ſtill? No, ſays the apoſtle; for God, who finds us employment, will alſo find us ſtrength: *Our ſufficiency is of God.*

Wherefore is it that men are juſtly condemned? Is it not becauſe they will not do what they are able to do? And whence have they this ability? Is it not from the grace of God's ſpirit?—What is it that men expect? Muſt God drive them to heaven by force and violence whether they will or no? If man will, he may *work out* his *ſalvation.* Our impotency lies in the ſtubbornneſs of our wills. The greateſt ſinner may work out his own ſalvation, if he will. If he is but willing, he has that already that may make him able.

Would a maſter, when he commands a ſervant to work, take this as a ſufficient excuſe for his ſloth and idleneſs, that he has no power to work 'till God acts

acts and moves him? Why this may as well be objected by your ſervants to you, as by you unto God.

Though it is impoſſible that men ſhould ſtir without God's concurrence, yet this hinders not their endeavours, no, nor is it any matter of diſcouragement to them. They put theſe things to the trial. Now why ſhould we not do ſo in ſpirituals as well as in temporals? Are they not of greater moment? It is not inability, but wilful ſloth that deſtroys men. Endeavour to do what you can: Labour at ſalvation's work. *How ſhall you eſcape if you neglect ſo great ſalvation?* There is the ſweeteſt harmony between the merits of Chriſt, and our *working out* of *our ſalvation.* To make it evident I ſhall ſhew what Chriſt has done for us, and what he expects we ſhall do for ourſelves. He has merited grace, and purchaſed eternal happineſs. And why did he merit grace? Was it not that we might act it in obedience: If one end of his doing all that he did for us, was to enable us to do for ourſelves; will any man ſay, now I am bound to do nothing, becauſe Chriſt has done all? How loſt are ſuch men both to reaſon and religion who thus argue! As Chriſt has done two things for us, ſo he requires two things from us. 1ſt. That we ſhould put forth all the ſtrength of nature in labouring after grace: 2d. That we ſhould put forth all the power of nature and grace in labouring for ſalvation. Chriſt has done his own work, the work of a *ſaviour* and

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a *ſurety*; but he never did the work of a *ſinner*. Our ſaviour commands all men *to ſeek firſt the kingdom of God*; and the apoſtle exhorts *Simon Magus* to pray. Do not put a cheat upon yourſelves by lazy notions about Chriſt's merits. If you ſit ſtill expecting 'till the meriting grace of Chriſt drops down into your ſouls, and changes your hearts, truly it may be before that time you yourſelves may drop down into perdition.

2. Chriſt expects thoſe who have grace, ſhould put forth their utmoſt power in labouring after the ſalvation he has purchaſed for them.—He has merited ſalvation for them; but it is to be obtained by their own labour and induſtry. The ſaviour has done what was fit for a *mediator* to do: Muſt he repent and obey for us? This is to make him a drudge, not a ſaviour.—He now requires us to *repent*, *&c.* He now bids you *waſh and be clean.* Would you have the great prophet come and ſtrike off the leproſy, and do nothing towards the cure? The way to heaven is made poſſible; but if you do not walk in the way that leads to it, you may ſtill be as far from it as ever. Tho' Chriſt's bearing the puniſhment of the law by death does exempt us from ſuffering, yet his obeying of the law does not excuſe our obedience to the law. To conclude upon this point:—So work with that earneſtneſs, conſtancy, and unwearineſs in well-doing, as if thy works alone were able to juſtify and ſave thee: And ſo depend

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and rely upon the merits of Chriſt for ſalvation, as if thou never hadſt performed true obedience at all. This is the right frame of obedience.—" *He gave himſelf for us, that he might redeem us from all iniquity, and purify to himſelf a peculiar people zealous of good works.*"

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## VARIOUS KINDS OF TRANSGRESSORS, REPRESENTED TO US IN SCRIPTURE.

WHO can number the envious *Cains*; the profane *Eſaus*, who greedily purſue ſenſual gratifications; the covetous *Judaſes*, who *ſell the truth* which they *ſhould buy*; the gay *Dinahs*, who come home polluted; the *prophets of Bethel*, who deceive the *prophets of Judah*; the filthy *Onans*; the fickle *Marcuſes*; the *ſelf-made prophets*, who *run before they are ſent*; the *Abſoloms*, who raiſe *rebellion*; the furious *Zedekiahs*; the fretful *Jonahs*; the weak *Aarons*, who dare not reſiſt a multitude, and are carried by the ſtream into the greateſt abſurdities; the jealous *Miriams*; the crafty *Zibas*; the treacherour *Joabs*; the *buſy ſons of Zeruiah*, who perpetually ſtir up reſentment and wrath; the miſchievous *Doegs*; the hypocritical *Gehazis*, who look like ſaints before their maſters and miſtreſſes, and yet can imprudently lie, and impiouſly cheat; the *Gibeonites*, always buſy in *hewing wood*, and drawing water; the halting

halting *Noamans*; the backſliding *Solomons*; the apoſtatizing *Alexanders*; the *Samaritans*, who by a common mixture of truth and error, *worſhip the Lord, and ſerve their gods*; or the *thouſands* in *Iſrael*, who *halt between two opinions*, crying out, when *Elijah* prevails, "*the Lord, he is God!*" and when *Jezebel* triumphs, "O *Baal* ſave us"!!!

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## A governing Principle.

IF any thing falls out in your chriſtian race which unhappily breeds a conflict within your breaſt, and ſets your own thoughts at variance with one another; whatever carnal reaſon may plead, blind paſſion ſuggeſt, or your corrupt inclinations covet, let the *peace of God* be the governing principle. Let that be the ſole moderator in all ſuch contracts; ſo ſhall ye be ſtill determined to that which is beſt and ſafeſt, moſt for the glory of God, and the benefit of yourſelf, your neighbour, and the whole community.

*St. Cryſoſtome.*

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TO man the bleeding croſs has promis'd all:
The bleeding croſs has ſworn eternal grace:
Who gave his life, what grace will he deny?

*Night Thoughts.*

## On the Atonement.

——MAN dead in ſins and loſt,
Atonement for himſelf or offering meet,
Indebted and undone, hath none to bring:
Behold me, ſays the ſon; me for him, life for life
I offer; on me let thine anger fall;
Account me man; I for his ſake will leave
Thy boſom, or this glory next to thee
Freely put off, and for him laſtly die
Well pleaſed; on me let death wreck all his rage.

*Milton.*

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## Ditto.

——THY death wound,
Which he who comes thy ſaviour ſhall ſecure,
Not by deſtroying ſatan, but his works
On thee and in thy ſeed: Nor can this be,
But by fulfilling that which thou didſt want,
Obedience to the law of God impos'd
On penalty of death, and ſuffering death
The penalty to thy tranſgreſſion due,
And due to their's, which out of thine will grow,
So only can high juſtice reſt appaid.

*Ibid.*

Ditto.

DITTO.

THE law of God exact he ſhall fulfil,
Both by obedience and by love; tho' love
Alone fulfil the law: Thy puniſhment
He ſhall endure, by coming in the fleſh
To a reproachful life and curſed death;
Proclaiming life to all who ſhall believe
In his Redemption.

*Ibid.*

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MILTON INTRODUCES GOD AS SPEAKING THUS TO THE MESSIAH.

MAN ſhall not quite be loſt, but ſav'd who will,
Yet not of will in him, but grace in me
Freely vouchſaf'd: once more I will renew
His lapſed pow'rs—yet once more he ſhall ſtand
On even ground againſt his mortal foe,
By me upheld.—Be thou in Adam's room
The head of all mankind, tho' Adam's ſon.
As in him periſh all men, ſo in thee,
As from a ſecond root, ſhall be reſtor'd
As many as are reſtor'd,—without thee none.
His crimes make guilty all his ſons; thy merit
Imputed ſhall abſolve them, who renounce
Their own both righteous and unrighteous deeds,
And live in thee tranſplanted, and from thee
Receive new life.

HE weeps!—the falling drops put out the ſun;
He ſighs—the ſigh earth's deep foundation ſhakes.
If in his love ſo terrible, what then
His wrath inflam'd? his tenderneſs on fire?
Like ſoft, ſmooth oil, out blazing other fires?
Can pray'r, can praiſe avert it?—Thou my ALL!
My theme! my inſpiration! and my crown!
My ſtrength in age! my riſe in low eſtate!
My ſoul's ambition, pleaſure, wealth, my world!
My light in darkneſs! and my life in death!
My boaſt thro' time! bliſs thro' eternity!
Eternity, too ſhort to ſpeak thy praiſe!
Or fathom thy profound of love to man!
To man of men the meaneſt, ev'n to me;
My ſacrifice! my GOD!—what things are theſe!
Thou great PHILANTHROPIST!
Father of angels! but the friend of man!

*Night Thoughts.*

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EPITAPH, (ON [illegible], WHO DIED SUDDENLY.)

A SOUL prepar'd needs no delays,
The ſummons come, the ſaint obeys:
Short was his flight, and ſhort the road,
He clos'd his eyes, and ſaw his God.
The fleſh reſts here till *Jeſus* come,
And claims the treaſure from the tomb.

ADVICE

## Advice to a Young Man.

1ſt. KINSMAN, I preſume you deſire to be happy here, and hereafter: You know there are a thouſand difficulties which attend this purſuit; ſome of them you perhaps foreſee, but there are multitudes which you could never think of. Never truſt therefore to *your own underſtanding* in the things of this world, where you can have the advice of a *wiſe and faithful friend*; nor dare venture the more important concerns of your better part upon the *mere* light of nature, ſince the word of God, and the advice of heaven lies in your hands. Vain and thoughtleſs indeed are thoſe children of pride, who chuſe to turn *heathens* in the midſt of *Great-Britain*.

2d. Whatever your circumſtances may be in this world, ſtill value your *bible* as your beſt treaſure; and whatſoever be your employment here, ſtill look upon *religion* as your beſt buſineſs.

3d. To direct your carriage towards God, converſe particularly with the book of *pſalms*; *David* was a man of ſincere and eminent devotion. To behave aright among men, acquaint yourſelf with the whole book of *proverbs*. *Solomon* was a man of large experience and wiſdom. And to perfect your directions in *both theſe*, read the *goſpels* and the *epiſtles*; you will find the beſt of rules, and the beſt of examples there, and thoſe more immediately ſuited to the chriſtian life. 4th. As

4th. As a *man*, maintain ſtrict temperance and ſobriety, by a wiſe government of your appetites and paſſions;—as *a neighbour*, influence and engage all around you to be your friends, by a temper and carriage made up of prudence and goodneſs; and let the poor have a certain ſhare in your yearly *profits*. As a *trader*, keep that golden ſentence of our ſaviour's ever before you, "whatſoever you would that men ſhould do unto you, do you alſo unto them."

5th. While you make the *precepts* of ſcripture the conſtant rule of your duty, you may with courage reſt upon the *promiſes* of ſcripture as the ſprings of your encouragement. All divine aſſiſtance and divine recompences are contained in them. Heaven and glory are promiſed to reward the faithful and the obedient.

6th. In every affair of life, have an eye to *the glory of God:* View him as the author of all your bleſſings and all your hopes, as your beſt friend and your eternal portion. Meditate on him in this view, with a continual renewal of your truſt in him, and a daily ſurrender of yourſelf to him, 'till you ſerve him with ſincere delight, and that you cannot live a day without *God in the world.*

7th. You know yourſelf to be a man, an indigent creature and a ſinner; and you profeſs to be a *chriſtian:*

*chriſtian:* Follow the *example* of your *ſaviour Chriſt:* Know yourſelf as you ought; and you will be convinced of your need of him for righteouſneſs and ſtrength, for pardon and ſanctification. Remember his own words, (John 14, 6.) "No man cometh to the father but by me."

8. Make *prayer* a pleaſure, and not a taſk, and then you will not forget nor omit it. Believe that day, that hour, or thoſe minutes to be waſted and loſt, which any worldly pretences would tempt you to ſave out of the public worſhip of the church, the proper dutites of the cloſet, or any neceſſary ſervices for godlineſs.—If God had not reſerved one day in ſeven to himſelf, I fear religion would have been loſt out of the world.

9. See that you *watch* and *labour* as well as pray. Diligence and dependance muſt be united in the practice of every chriſtian. 'Tis the ſame wiſe man acquaints us, that *the hand of the diligent*, and *the bleſſing of the lord*, join together to make us rich,—Prov. 10, 4, 22,—rich in the treaſures of body and mind, of time and eternity. 'Tis your duty indeed to pray againſt ſin; but if you would effectually avoid it, you muſt alſo avoid temptation, and every dangerous opportunity. Set a double guard, whereſoever you ſuſpect an enemy at hand. The world without, and the heart within, have ſo much flattery and deceit in them, that we muſt keep a ſharp eye upon

upon both, leſt we are trapt into miſchief between them.

10. *Honour*, *profit*, and *pleaſure*, are the chief idols of the world: Beware of them, and of all their ſubtil inſinuations, if you would be innocent or happy. *Remember* that the approbation of heaven, and of your own conſcience are infinitely more valuable than all the eſteem or applauſe of men.

Remember alſo the words of the wiſe man, "he that loveth pleaſure ſhall be a poor man;"—"he that" indulges himſelf "in wine and oil," that is, in drinking, in feaſting, and in ſenſual gratifications, "ſhall not be rich."—It is one of St. Paul's characters of a moſt degenerate age, when "men become lovers of pleaſure more than lovers of God." And that "fleſhly luſts war againſt the ſoul," is St. Peter's caveat to the chriſtians of his time.

11. *Preſerve* your conſcience always ſoft and ſenſible. If but one ſin force its way into that tender part of the ſoul, and dwell eaſy there, the road is pav'd for a thouſand iniquities. And take heed that under any ſcruple, doubt, or temptation whatſoever, you never let any reaſonings ſatisfy your conſcience, which will not be a ſufficient anſwer or apology to the great judge at the laſt day.

12. Keep

12. *Keep* this thought ever in your mind, 'tis a world of vanity and vexation in which you live; the flatteries and promiſes of it are vain and deceitful; prepare therefore to meet diſappointments. Many of its occurrences are teizing and vexatious. In every ruffling ſtorm without, poſſeſs your ſpirit in patience, and let all be calm and ſerene within. Live as a ſtranger here on earth, but as a citizen of heaven, if you will maintain a ſoul at eaſe.

13. Since *in many things we offend all*, and there is not a day paſſes which is perfectly free from ſin, let *repentance towards God*, and *faith* in your *ſaviour's merits* be your daily work. A frequent renewal of this exerciſe which makes a chriſtian at firſt, will be a conſtant evidence of your ſincere chriſtianity, and give you peace in life, and hope in death.

14. Ever carry about with you ſuch a ſenſe of the uncertainty of every thing in this life, and of life itſelf, as to put nothing off till to-morrow, which you can conveniently do to day.—Dilatory perſons are frequently expoſed to ſurpriſe and hurry in every thing that belongs to them: the time is come, and they are unprepared. Let the concerns of your ſoul and your ſhop, your trade and your religion, be always in ſuch order, as far as poſſible, that death at a ſhort warning may be no occaſion of a diſquieting tumult in your ſpirit.

Farewell.

WHY all this toil for triumphs of an hour?
What though we wade in wealth, or ſoar in fame?
Earth's higheſt ſtation ends in, "*here he lies:*"
And "Duſt to duſt" concludes her nobleſt ſong.
*Night Thoughts.*

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## THE BAD EFFECTS OF RASHNESS AND CONCEIT, CONSIDERED.

IT is an obſervation of Sir *William Temple*, that we are never ſo far from wiſdom and knowledge, as when we think we have enough of both. A fond conceit of our own abilities is the foundation of raſhneſs, and hurries us into the moſt dangerous and precipitate meaſures. A young man can no more conduct himſelf without the help of wholeſome advice from thoſe of more experience and authority, than a child can walk without the aſſiſtance of leading ſtrings, or a go-cart. But raſhneſs is a vice peculiar to youth. It behoves the inexperienced to keep a cautious guard over their paſſions, and to check the irregularities of their diſpoſition. This can be effected no other way than by liſtening to the counſel of thoſe of an advanced age; for to make uſe of another obſervation of the author above mentioned, a man among children is long a child: a child among men, ſoon a man.

## A PRUDENTIAL MAXIM.

AS the whole period of our exiſtence here is nothing but a preparation for futurity, in like manner, every ſtage of our lives ſhould be regarded as a preparation for that which is to follow.

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## MODESTY.

MODESTY is one of the moſt becoming virtues that adorns the human heart. There is ſomething in it, which prepoſſeſſes us ſtrongly in favor of him that wears it, and generous minds long to aſſiſt the worthy man that ſeems diffident of his merit, and cannot prevail on himſelf to challenge the praiſe or tribute he deſerves. On the other hand, forwardneſs and arrogance give us a diſguſt to thoſe, who are urged by them to make inſolent demands of rewards or applauſes: Such aſſuming pride and vanity, not to ſay impudence, derogate from real worth, and make the want of it more conſpicuous to the eyes of the judicious, however it may ſometimes impoſe upon weak and ſhallow minds. Let the great give a proper check to the bold and forward, and draw merit from the ſhade and virtue from obſcurity.

'TIS wiſdom's part with firmneſs to withſtand
The bold pretender's inſolent demand;
But merit from her hand has oft acquir'd
The juſt reward, to which it ne'er aſpir'd.

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## Contentment.

IT is hardly poſſible to enforce any rule, which is of more conſequence to the happineſs of our lives, or more neceſſary to a prudent regulation of our conduct, than to be contented with our own ſituation. Every ſtation has its inconveniences, and it is better to bear with thoſe, which we are accuſtomed to endure, and of which we know the utmoſt extent, than by aiming at the ſeeming advantages of another way of life, to ſubject ourſelves alſo to its miſeries, which may perhaps be greater than thoſe, which we groan under at preſent. There is a ſtrange propenſity in our nature for every man to ſuppoſe his own lot to be the moſt miſerable, and therefore each concludes that any change muſt be for the better; a ridiculous notion, of the falſhood of which it is very unhappy to be too late convinced by woeful experience.

## Humanity.

HE who has no compaſſion, none of "the milk of human kindneſs" in his breaſt, is unworthy of the title of a man. He ſinks even below the brutes; for they are in many inſtances known to extend compaſſion to their fellow brutes. The heart that feels no anguiſh at the misfortunes of others, nor feels a deſire to relieve thoſe, who groan under a load of ſorrow, is deſtitute of the very grounds and principles of virtue. The eye, that has no tear for the griefs of a friend, is alſo blind to its own intereſt; for ſince the burden of human affairs muſt be born by ſome or other of us, he who, for want of his timely aſſiſtance, permits his weak brother to ſink under a greater weight, than he is able to ſuſtain, will ultimately be puniſhed for his cruelty.

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## Selfishness.

SELFISHNESS and ill-nature make thoſe, who are over-run with them, diſagreeable to themſelves, and odious to others. They neither enjoy any comfort themſelves, nor communicate any to their fellow creatures; but rather ſit, like an evil genius, to deſtroy the means of happineſs. It is no wonder that ſuch perſons ſhould meet with univerſal reproach; avoided as the peſts of ſociety, by the rich; and curſt,

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as the authors of oppreſſion, by the poor. We cannot therefore too diligently extirpate theſe vices from our minds, endeavouring to ingraft on them the virtues of benevolence and humanity, and conſidering his glorious example, whoſe eye was always turned with compaſſion on the afflicted and diſtreſt, whoſe ear was never ſhut againſt the complaints of the unhappy, whoſe hand was ever open to relieve the miſeries of mankind, and who *went about* DOING GOOD.

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## THOUGHTS ON HAPPINESS.

HAPPINESS is the great end of life; the accompliſhment of which entirely depends upon the uſe of thoſe *means* which providence has appointed. As it is not confined and limited; as it providentially depends upon the joint concurrence of ſeveral cauſes ſubſervient to each other, ſo it cannot be accompliſhed,—it cannot even in idea exiſt without that union of connexions, which the God of wiſdom and nature has unalterably appointed. But when we reſolve to purſue this *great end of life*, we may, without the utmoſt caution, ſtumble at the threſhold. It is compoſed of different ingredients, and we muſt be careful to mix the bitter with the ſweet, and not to ſurfeit upon the delicious. We may over-rate ſome to ſuch a degree as to neglect and diſparage others of greater efficacy. Wherein then does this

ſovereign

ſovereign balm conſiſt?—Is it in *riches?* Then would all the *rich* be happy. Is it in *grandeur?* Then would all the *great* be happy. Is it in *luxury?* Then would every *epicure* be happy. Nor is it in *beauty*; then would every *fair form* be happy. But alas! we ſeldom find any of theſe ſo.—The reaſon is plain. Men forget that theſe things are nothing but mere outward trappings and gaudy appendages of a falſe and miſtaken felicity.—The *mind* alone is the ſeat of happineſs; and whilſt that is hungering and craving, all elſe is but pompous diſorder, glaring confuſion, and ſplendid ruin.

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## Solitude.

——————THE fall of kings,
The rage of nations, and the cruſh of ſtates,
Move not the man, who from the world eſcap'd,
In ſtill retreats, and flowery ſolitudes,
To nature's voice attends, from month to month,
And day to day, thro' the revolving year;
Admiring, ſees her in her every ſhape;
Feels all her ſweet emotions at his heart;
Takes what ſhe liberal gives, nor thinks of more.

*Thomſon.*

## On the Value of Time.

TIME waſted is exiſtence, us'd is life.
Buy no moment but in purchaſe of its worth,
And what its worth? Aſk death-beds, they can tell.
*Young.*

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## Life.

WHAT is life? It's term, and tale?
Paſſing ſhadows in a vale:
Mortal minutes ſhort and few,
Scatter'd as the morning dew.
'Tis a garden wild, where grows,
Here a thorn and there a roſe;
'Tis a cloiſter; 'tis a tomb;
'Tis a change of light and bloom;
'Tis a ſpirit briſk and warm;
'Tis a pilgrim in a ſtorm;
'Tis a ſtory brief to tell;
'Tis a taper in a cell.
Little ſpark of feeble light,
Struck from chaos elder night;
Cheriſh'd ſtill in human urns,
Now it flares, and now it burns.
Now it flows in rapid tides;
Now it droops and now ſubſides;
Now it lights the poet's pen;
Such is life,—but what are men?

Atoms

Atoms in the ſolar beam;
Dancing bubbles on a ſtream;
Vapours faſhion'd by a breeze;
Aſpen leaves on brittle trees;
Glimm'ring lights that riſe in rain,
Set in ev'ning tears again;
Strange œconomiſts! that keep
Hearts to ach, and eyes to weep;
Sighs to paſs, and tears to flow,
Mighty magazines of woe!
Withering as the gather'd graſs;
Penſion'd on the ſmiling glaſs;
Fed by folly, rear'd by rules;
Nurs'd in arts, and taught in ſchools.
Taught from duſty death to fly;
Taught to brave the lance and die:
Taught to pick from ſordid briars,
All the aid that life requires.
Taught to plough the deep for gain;
Taught to reap the bearded grain;
Taught in poliſh'd paths to run;
Taught to launch beyond the ſun.
Still from art to art they turn;
Much they teach, and little learn
How the annual ſeaſons roll;
Where the ſouth and northern pole:
Which the friendly ſtar that guides
Sailors charts thro' winds and tides:
When the planets interfere;
When the next eclipſe is near.

Many a greek and roman ſage,
Grows more dark in ev'ry age.
Glorious ſcientific ſuns,
Kindle as the journey runs.
Still they ſoar and ſtill they ſhine,
And catch a ſpark of ray divine;
Though they ſee with light profound,
Girt the mighty globe around,
Still they to themſelves are blind,
Still contract the heart and mind.
What were *Newton*, *Locke*, and *Boyle?*
Men that waſted midnight oil.
What the glorious themes they taught?
Dawnings of immortal thought.
What the learned lights we truſt?
Darkneſs viſible in duſt.
Books of knowledge load our ſhelves;
Men know all things but themſelves.
Inconſiſtent things are we,
Dive to ſoar! and wink to ſee!
Toil to reſt! and laugh to cry!
Wake to ſleep! and live to die!
On the ſelf-ſame brow are ſeen
Scornful frowns and looks ſerene;
And the ſelf-ſame forehead bears
Auburn locks, and ſilver hairs!
Now the blooming cheeks engage;
Now they're furrow'd o'er with age.
Now the buſy heart contains
Hopes, and fears, and joys, and pains.

We

We love, we hate, careſs, betray,
Abound, and want; aud ſerve, and ſway!
Now we dance with ſprightly air;
Now we graſp the crutch with care!
Rear to-day the ſplendid dome;
To-morrow make the grave our home;
Welcome threeſcore years and ten,
If ſuch is life, and ſuch are men.

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## Retirement.

HAIL bleſt retirement! where the penſive mind
Refreſhing aid from contemplation find.
Here no intruder dare or can appear;
No anxious forehead wrinkled o'er with care:
No ſervile dread, no frantic paſſions move,
But all is peace, all harmony, all love;
Ceaſe then my ſoul, from reſtleſs, fruitleſs toils,
Repoſe thyſelf in heav'n's propitious ſmiles:
Here *nothing* is t'excite a doubt or fear,
Here *all things* are, for *God himſelf is here.*

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## On the Miracle of the Loaves and Fishes.

THE miracles which our Lord *Jeſus Chriſt* wrought are in truth divine works, and from the

things that are ſeen awaken the human mind to contemplate and underſtand the inviſible God. For he is ſuch a ſubſtance as cannot be ſeen by human ſight; and becauſe the miracles, by which he governeth the whole world, and ruleth every creature, are by their frequency little regarded, ſo that ſcarce any one thinks it worth his while to attend to, and remark the wonderful and aſtoniſhing works of God, manifeſted in every ſeed and grain upon earth; out of his mercy he reſerved ſome things which he would do contrary to the uſual courſe of nature, that they by whom his daily wonders were unobſerved, might have an occaſion to admire, not when they ſaw greater, but more unuſual acts! For it is a greater miracle to govern and provide for the whole world, than to feed five thouſand men with five loaves: Yet while men nothing at all regard the former, they ſtand aſtoniſhed at the latter; not becauſe it is greater, but more unuſual: For who is it that now feeds the whole world, but he who from a few ſeeds ſown produceth the plentiful ſheaves? And the ſame power which gives that marvellous increaſe multiplied the loaves in the hand of Chriſt, who was himſelf endued with all power.———Thoſe five loaves were a kind of ſeed, not indeed deliver'd to the earth for increaſe, but increaſed by him who made the earth immediately, by that ſame divine power which in the other caſe acts gradually, and by regular appointed means. This therefore was exhibited to the ſenſe and eye that the underſtanding might

might be raiſed to, and exerciſed upon the contemplation of the inviſible God, through his viſible works; and that being elevated and purged by faith, we might have a deſire to ſee that deity face to face, who is now inviſible to us, otherwiſe than in the glaſs of his creatures, than in the things that are ſeen.

*St. Auſtin.*

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——THOU ſitt'ſt above all heav'ns,
To us inviſible, or dimly ſeen
In theſe thy loweſt works; yet theſe declare
Thy goodneſs beyond thought and pow'r divine.

*Milton.*

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## Prudence.

MANY evils and calamities may fall ſuddenly on thoſe perſons who make no proviſion againſt untoward accidents. Such negligence and remiſſneſs leaves them open to the attacks of their enemies, who may at any time be ſure of ſucceeding in any deſigns againſt them, by watching a favourable opportunity of taking them by ſurprize. One of the main branches of prudence is to look forward to probable contingencies, and thence to make uſe of the

the propereſt precautions to ward off any misfortunes likely to ariſe from them. To be taken unawares, like drunken ſoldiers aſleep on their poſts of duty, is unbecoming the character of a man of ſenſe and reflection; beſides that, by being totally diſconcerted with ſudden terror and amazement, we are unable to collect our faculties in an inſtant, and are born down by ſlight difficulties, from which we might otherwiſe have extricated ourſelves with eaſe and addreſs: for he that expects the approach of evils will not be diſmayed, and he that is prepared to encounter them is moſt likely to overcome them.

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## Falsehood.

OF all the characters in life a notorious liar is the moſt contemptible. His words are always treated with the utmoſt contempt, nor can the moſt ſolemn aſſeverations procure credit to what he delivers; nay truth itſelf has not ſufficicnt authority to give a ſanction to his relations which have been ſo often compoſed of falſehood. He therefore, who would go through the world with reputation or ſucceſs muſt preſerve a religious adherence to truth; for no talents or induſtry can give him weight with others, or induce the reſt of mankind to place any confidence in a man, who is known to deviate without ſcruple from veracity. Nor can this be wondered at;

at; for as lies, whether proceeding from intereſt, vanity, or wantonneſs, make us unfit for ſociety, it is with great juſtice that the reſt of mankind refuſe to have the leaſt commerce with us, when ſuch an intercourſe would only give us frequent opportunities to diſtreſs or redicule them.

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## Cowardice.

LITTLE minds are remarkably apt to betray themſelves, when accidents throw any temporary advantages in their way; and take a mean pride in inſulting their ſuperiors, whom perhaps the preſent occaſion has rendered unable to reſent the affront. But this low triumph, by which they mean to exalt themſelves, is the ſureſt token of the poverty of their ſpirit: for even an enemy of a generous and noble diſpoſition, would ſcorn to exult in the diſtreſs of an adverſary, and would not give place to the abject thought of calling him to the field unarmed and defenceleſs. Let ſuch wretches beware of diſplaying their mock proweſs on too many occaſions! ſince a time may come when they may be made ſenſible of their weakneſs, and be taught how dangerous it is to think of inſulting real valour and merit with impunity.

## Benevolence.

BENEVOLENCE and compaſſion bring down a bleſſing on thoſe who exerciſe ſuch ſhining virtues. Their merit will not only meet its reward in the next life, but often receives due retribution alſo in this. Acts of charity and kindneſs kindle the ſparks of gratitude in the boſoms of thoſe who feel their influence; and the changes and chances of this uncertain world, often afford them an opportunity of manifeſting their ſenſe of the obligation. It is our intereſt therefore, as well as our duty, to cultivate ſuch an amiable diſpoſition; nor can any qualities more adorn the heart of man, than to delight in doing good, and to entertain a grateful ſenſe of the benefits conferred on us.

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## An Incendiary considered.

THERE is not a character in private life more villainous, or of a blacker die than that of an incendiary. Incendiaries may be conſidered as a ſort of malevolent beings, that act the part of evil angels involving mankind in misfortunes, and kindling enmities between the moſt friendly neighbours, and deareſt friends: Their malevolent actions are, however, always intended to promote ſome baſe purpoſes, calculated for their own advantage. It is not

ſafe

ſafe therefore to liſten with too credulous an ear to detraction. Violent abuſe commonly carries ſome ſecret meaning in it; and when we hear the character of a friend aſperſed, and obſerve any perſon remarkably aſſiduous to remove our good opinion of him, we may almoſt take it for granted that the ſlanderer has no good intentions towards ourſelves. Such vehemence to ſet friends at variance, is diſplayed in order to reap a wicked advantage from their difference; and when each are weakened by ſuch unfortunate diſſentions, the infamous incendiary turns the quarrel, which himſelf has created between them, to the deſtruction of both.

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## Temperance and Exercise.

TEMPERANCE and exerciſe may be regarded as the conſtituents of natural luxury. It is not in the power of the whole art of cookery to give ſuch an exquiſite reliſh and ſeaſoning to a diſh, as theſe two will confer on the plaineſt fare. Indolent epicures have no true taſte: they ſubſiſt entirely by whets and provocatives of appetite; but he, whoſe ſtomach is braced and ſtrengthened by exerciſe, has a whet within himſelf which adds a poignancy to every morſel that he eats. Providence ſeems to have carved out its bleſſings with an equal hand, and what it has denied to the poor in one way, it has

amply ſupplied them in another: if it has withheld riches, it has given them a greater ſtore of health; and if it has refuſed them the means of luxury, it has at leaſt afforded them the means of living as happy without it.

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## False Pity.

THERE is a kind of affected compaſſion, which many are fond of diſplaying on all occaſions, which is in fact nothing better than downright inſolence. The unfortunate are indeed often openly derided by the ungenerous and inhumane; but this falſe pity is an indirect inſult, more bitter perhaps to thoſe to whom it is offered, as it takes away the power of reſentment. The cold and unfeeling exclamation of "poor fellow! I pity him!" is more frequently intended as an inſinuation of the ſufferer's miſconduct, than as an intimation of a deſire to ſerve him. If we would really manifeſt our ſorrow for the ſufferings of another, let our friendſhip be ſhewn in endeavouring to relieve him; and if that is impoſſible, let us not offend his ſenſibility, and add to the anguiſh of a delicate mind by empty profeſſions and unmeaning compaſſion. Let us rather reflect, how much we thereby increaſe the load of his diſtreſſes, and that the ſum of all his unhappineſs is comprized in the very circumſtance of his being an object of pity.

## Fortitude.

TRUE fortitude never diſplays itſelf more evidently, or exerts itſelf more laudably, than in meeting danger with firmneſs and reſolution. The ſkilful mariner gives the greateſt proof of his knowledge in a ſtorm; but if he ſuffers his fear and apprehenſions to get the better of his cool judgment, he manages the veſſel ſo ill, that while he avoids the peril of the open ſea, he ſuffers it to be ſtranded on the ſhore, or bulged upon a rock.

Death is in all the paths we tread,
Mocks ev'ry art we try,
Outſtrips our unavailing ſpeed,
Or meets us as we fly.

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## Conditions in Life considered.

WEALTH has many cares annexed to it, with which the poor and needy are not afflicted. The poſſeſſions of the rich furniſh ſpoil for the robber, levies and exactions for the tyrant, and tribute for the conqueror: while the humble cottages of the peaſant are unmoleſted by the hand of rapine and oppreſſion.

A competency to ſupply the neceſſaries of life is indeed to be deſired; but we ſhould rather endeavour

to contract our wants than to multiply them; and not vainly graſp at the augmentation of our poſſeſſions, which will encreaſe our cares by adding to our danger. Perſons of ſmall fortunes have as much reaſon to be contented as the rich. Their ſituation is full as happy, conſidered all together; for if they are deprived of ſome gratifications which the rich enjoy, they are alſo exempted from many troubles and uneaſineſſes neceſſarily cleaving to riches.

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## Vanity.

PEOPLE of little minds and narrow notions are very apt to magnify their own conſequence to themſelves, and to boaſt of having accompliſhed the moſt trivial undertakings. They go about ſounding forth their own worth, and filling their ears with the muſic of their own praiſes, however harſhly they may grate on the nerves of others. Vanity will diſplay itſelf on the moſt ridiculous occaſions.——Modeſty and humility are in the number of the moſt amiable virtues, and ſhould be duly cultivated; as they afford protection even to ignorance and inability, and throw an uncommon luſtre on genius and merit.

## Dishonor.

NOTHING ſurely can be more ungenerous than to aim our wrath at thoſe, who are unable to oppoſe us. We can derive no glory from a victory over the infirm and reſiſtleſs, and we thereby ſoil the reputation of every other triumph.——The weak and diſtreſt demand our pity and aſſiſtance; and it is rather the occupation of a fiend, than the buſineſs of a hero, to add to the calamities of the miſerable, and to increaſe the anguiſh of thoſe who are weak and in affliction.

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## On the Incarnation.

THE conſequence of this point ſhould fill our hearts with ſpiritual comfort and joy. Is the *birth of a prince* ever by honeſt ſubjects entertain'd and celebrated with joy? Behold a prince cometh to rule mankind with perfect equity and clemency; brings with him all peace and proſperity; to protect us, to defend us from all evil, to ſubdue and deſtroy all our enemies, and to ſettle us in perfect happineſs. Is *victory glorious and joyful?* See the invincible warrior entering the field *conquering and to conquer!* Is the *publication of peace acceptable?* Behold eternal peace between heaven and earth proclaim'd! Is *recovery of liberty comfortable unto ſlaves and captives?*

*tives?* Behold the priſon of ſin is unlocked, the ſhackles of univerſal guilt are broken! Is it a *comfortable thing to be graced with honors?* What greater honor, than the gift of God's beloved ſon! Is *mirth ſeaſonable to the day of marriage?* Behold heaven and earth this day are coupled together in eternal amity. Is *the ſun riſing* (after a long dark and cold night) *cheerful* and *comfortable?* See *the ſun of righteouſneſs is riſen, with healing in his wings!* diffuſing an univerſal light upon the ſouls of men, diſpelling the night of ignorance and error. Never did heaven with ſo clear and ſerene a countenance ſmile upon earth, as it did when this ſuper-illuſtrious luminary *(this bright and morning ſtar)* did ſpring up above our horizon.

*Barrow.*

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### Example more prevalent than Precept.

EXAMPLE will commonly overcome precept; and it is in vain to inſtruct our children to walk by one rule, if we ourſelves go by another. Whenever they are blamed for miſconduct, they have always the ready excuſe of our own behaviour to plead againſt us; aſſured that if we are in the right they cannot poſſibly be in the wrong. Parents, therefore, who are deſirous of working an effectual reformation in their children, ſhould begin by making a viſible amendment in themſelves.

On

## On the Death of Friends.

OUR dying friends are pioneers, to ſmooth
Our rugged path to death: to break thoſe bars
Of terror, and abhorrence, nature throws
'Croſs our obſtructed way; and thus to make
Welcome as ſafe, our port from ev'ry ſtorm.
———————————Smitten friends
Are angels ſent on errands full of love;
For us they languiſh; ſhall they die in vain?
Ungrateful, ſhall we grieve their hov'ring ſhades,
Which wait the revolution in our hearts!
Shall we diſdain their ſilent ſoft addreſs,
Their poſthumous advice, and pious pray'r!
Senſeleſs as herds that graze their hallow'd graves,
Tread underfoot their agonies and groans;
Fruſtrate their anguiſh, and deſtroy their deaths?
———No; the thought of death indulge;
Give it its wholeſome empire! let it reign,
That kind chaſtiſer of thy ſoul in joy!
Its reign will ſpread thy glorious conqueſts far,
And ſtill the tumults of thy ruffled breaſt:
Auſpicious æra! golden days begin!
The thought of death, ſhall, like a god, inſpire.
And why not think on death? Is life the theme
Of ev'ry thought? and wiſh of ev'ry hour?
And ſong of ev'ry joy? ſurpriſing truth!
The beaten ſpaniel's fondneſs not ſo ſtrange.

*Night Thoughts.*

Intel-

## Intellectual Accomplishments superior to external.

THE probable reverſe of fortune in all human affairs, is a conſtant leſſon againſt pride in all ranks of mankind. There is no ſtate, however exalted, ſo permanent, that it may not be reduced to a level with that, which perhaps it is now inconſiderate enough to regard with an eye of contempt. External bleſſings are leaſt of all to be conſidered as reaſons for triumph and exultation. Intellectual qualities may indeed be taken away by a fit of madneſs, or a ſtroke of the palſy: but the gifts of fortune, ſuch as wealth or powerful connections, or mere corporal excellencies, ſuch as beauty or health, may be wreſted from us by ten thouſand accidents, and we may be rendered in an inſtant more deplorable wretches, than any we ever yet beheld. Humility, therefore, ſhould be ſtudiouſly cultivated, as it adds a grace to our proſperity, and is, in ſome meaſure, a ſhield againſt the ſtorms of ill fortune.

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## Affability.

AFFABILITY and courteous behaviour endears us to our fellow creatures, while a rude diſpoſition and ſavage treatment, render us the object of general averſion. No virtue was more univerſally practiſed,

practiſed, or more ſtrongly recommended by the ancients, than a mild conduct to our companions, and an hoſpitable entertainment of ſtrangers. They who are unhappily divided from their own communities, and obliged to mix with ours, are in a ſituation, which calls in a particular manner on our humanity. To be guilty of any acts of cruelty to them, is therefore violating moſt eſſentially the laws of nature. Nothing does more honor to the Engliſh nation than the toleration it allows to different opinions. Low and mean prejudices ſeem to be wearing themſelves out apace; and perhaps the freedoms we allow to *Jews*, *Quakers*, *Catholicks*, &c. proceed from a turn of mind, ſo eſſentially happy as to be the cauſe of preventing diviſions among ourſelves, and of preſerving us from civil wars.

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## Affectation.

AFFECTATION may be ſaid to be the root or ſpring of folly. There is ſcarce one ſpecies of ridiculous behaviour which is not immediately derived from it. He therefore who indulges himſelf in it, opens a door to a whole army of abſurdities; and he who cures himſelf of affectation, cuts off a whole train of follies at one ſtroke. They who make uſe of it mean it for a kind of poliſh to their ſeveral excellencies. Men imagine that it adorns their ſenſe

and wiſdom; and the ladies ſuppoſe it ſets off their ſenſe and beauty. But its effects are directly oppoſite. Affectation always derogates from genius, and diminiſhes the charms of beauty. If we pretend infirmities that we have not, to give credit to our pretences would be the propereſt puniſhment of ſuch a ridiculous piece of affectation: but if affectation is uſed to cover defects, it only ſerves more effectually to expoſe them.

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## Application.

IT is incredible how much may be done by diligence and aſſiduity. The preſent ſtate of the world, enlightened by arts and ſciences, is a living proof, that difficulties, ſeemingly inſuperable, may be ſurmounted, and undertakings imagined to be impoſſible, accompliſhed. This conſideration ought to be no mean ſpur to induſtry and application. We are not acquainted with the ſtrength of our own minds, till we exerciſe them; nor to what lengths our abilities will carry us, till we put them to the trial. Men, who want reſolution, often deſiſt from enterprizes, when they have more than half effected their purpoſe: They are diſcouraged by difficulties and diſappointments, which ought rather to excite their ardour, and redouble the vigour of their efforts to ſucceed. Let any one conſider with attention the

ſtructure

ſtructure of a common engine to raiſe water. Let him obſerve the intricacy of the machinery, and behold in what vaſt quantities one of the heavieſt elements is forced out of its courſe; and then reflect how many experiments muſt have been tried in vain, how many obſtacles muſt have been overcome, before a frame of ſuch wonderful variety in its parts, could have been put together. After which let him purſue his own enterprizes, not without hopes of ſucceſs in the end, while he ſupports the ſpirit of induſtry by conſidering how much may be done by patience and ingenuity.

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ENVY, (THE MOST DIABOLICAL OF ALL PASSIONS.)

ENVY and covetouſneſs are two of the blackeſt paſſions that infeſt the human breaſt. Covetouſneſs, is at once a miſerable and an abſurd diſpoſition; but envy is a temper of mind almoſt diaboli-cal.—All other vicious paſſions are but intemperate longings to gratify our ill-regulated deſires: but envy is not exerted in wiſhes to promote our own pleaſures, but is employed in unnatural repinings at the felicity of others, and in helliſh endeavours to blaſt and deſtroy it. However, they who groan under afflictions, which the cruelty or artifice of the envious have brought upon them, may at leaſt conſole themſelves with this reflection; that the tor-

ments, which they ſuffer, are light and trivial, in compariſon with thoſe which fill with anguiſh the boſoms of the envious themſelves.

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## Charity, (the Duty of the Rich.)

THE rich ſhould conſider themſelves in great meaſure as the ſtewards of the poor and needy. To deny alms to the indigent, and relief to the diſtreſt, argues a mind unworthy of the favors of Providence, as it is unthankful to heaven for its benefits. The man, who has large poſſeſſions, has it in his power to make himſelf univerſally beloved. Riches in the hand of a generous man, are a bleſſing to the community, they are like light and rain, a diffuſive good, in which the public are partakers: but wealth, when it falls to the ſhare of thoſe who want humanity and benevolence, ſerves only as an inſtrument of miſchief, or at beſt produces no advantage to the reſt of mankind. Let the wealthy therefore reflect, that the treaſures which they enjoy, were not given them merely to gratify their pleaſures, or to foſter their avarice, but in order to enable them to diſpenſe the good things of this world to their fellow-creatures, that they might fulfil the will of heaven, and like guardian angels commiſſioned by the Almighty, ſhower bleſſings on the reſt of mankind.

## The Almighty.

HOW ſhall I then attempt to ſing of him,
Who light himſelf, in uncreated light
Immerſed deep, dwells awfully retir'd
From mortal eye, or angel's purer ken;
Whoſe ſingle ſmile has from the firſt of time,
Fill'd, overflowing, all thoſe lamps of heaven,
That beam for ever thro' the boundleſs ſky;
But ſhould he hide his face, th' aſtoniſh'd ſun,
And all th' extinguiſh'd ſtars would looſening reel
Wide from their ſpheres, and chaos come again.
And yet was every faultering tongue of man,
Almighty Father! ſilent in thy praiſe,
Thy works themſelves would raiſe a general voice
Even in the depth of ſolitary woods
By human foot untrod, proclaim thy power,
And to the choir celeſtial THEE reſound,
Th' eternal cauſe, ſupport, and end of all.

*Thomſon.*

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## Controversy.

CONTROVERSY, properly conducted, is a friend to truth, and no enemy to benevolence. When the flint and the ſteel are in conflict, ſome ſparks may iſſue which may both warm and enlighten.

## HYMN, (TO RESIGNATION.)

1. FATIGUED with illneſs, ſick with pain,
By various griefs oppreſs'd,
Calm reſignation can ſuſtain
And ſoothe the ſoul to reſt.

2. Hail RESIGNATION! nymph divine,
Behold my aching heart;
O grant thy influence benign,
Thy ſaving grace impart.

3. On thee attendant HOPE appears,
To whom thy pow'r is given,
To diſſipate our gloomy fears,
And point the way to heav'n.

4. Religion's daughters! I adore,
And humbly proſtrate bow,
And ſure I feel celeſtial power
Thro' all my ſpirits glow.

5. Henceforth nor illneſs, pain, nor grief
Shall reach my guarded mind,
Religion grants a ſure relief,
I hope, and am reſign'd.

## Excellency of the Bible.

AS lightly as ſome people think of the bible, that book is the fountain of true metaphyſics. A book no leſs weighty with the treaſures of philoſophic wiſdom, than bright with the healing beams of evangelical conſolation.

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## The summum Bonum; or infallible Receipt for Happiness.—From Drellingcourt.

TRAVERSE the globe, go fly from pole to pole,
Go far as winds can blow, or waters roll;
All, all is *vanity* beneath the ſun;
To certain death thro' different paths we run.
See the pale miſer, poring o'er his gold,
See there a galley-ſlave to miſery ſold.
Ambition groans beneath her own vaſt weight,
The ſplendid victim of the toils of ſtate.
Lo! in the mantling bowl ſweet poiſons flow;
Love's deareſt joys oft terminate in woe;
Ev'n learning ends her vaſt career in doubt,
And puzzling ſtill makes nothing clearly out.
Where then is ſovereign *bliſs?* Where doth it grow?
Know, mortal, *happineſs* ne'er dwelt below:
Look at yon heav'n—go ſeek the bleſſing there;
Be heav'n thy aim, thy ſoul's eternal care;
Nothing but God and God alone, you'll find
Can fill a boundleſs and immortal mind.

Mild

## Mild and humane Discipline sooner works upon the Mind than Violence.

WHEN it is diſcover'd that we intend to force people into our meaſures, they immediately prepare for reſiſtance, and arm themſelves againſt our attacks: The more ſtrongly we aſſail them, ſo much the more ſtrenuouſly do they exert their efforts to repel us: But when we ſeem to fall in with their own inclinations, and uſe the gentle arts of ſoothing them to our purpoſes by mildneſs and benevolence, the generous ſentiments of gratitude are kindled in their breaſts, and they uſe their utmoſt endeavours to oblige us. Violence and force are the ſavage inſtruments of barbarians; but civilized people work on the paſſions and diſpoſitions of one another by mutual acts of benevolence and humanity.

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## The destructive consequence of Discontent.

THERE is no leſſon of more conſequence to our welfare and happineſs, than that golden precept "*To know when we are well:*" Diſcontent not only poiſons our enjoyment of all the pleaſures and conveniences of life, but very frequently defeats its own purpoſes; and while it urges us to aim at ſome imaginary addition to our happineſs, deprives us of the poſſeſſion of real bleſſings. Intemperate cravings,

ings, and unconſcionable demands ſeldom fail to move the anger or ridicule of thoſe to whom we addreſs our petitions; and we are diſmiſſed with contempt, or perhaps incur puniſhment. But to repine at the regulations of nature, and diſtributions of providence, in external circumſtances, is of all our uneaſineſſes the moſt blameable. That perſon's temper muſt be very ill governed, that is liable to be ruffled about his ſituation. Thoſe people figure to themſelves ideal ſcenes of happineſs in another condition, and by the help of a perverted imagination, give every circumſtance relative to their own condition, the air of a curſe. Thus urged by wrong motives, they too often quit the comforts already in their poſſeſſion, to purſue phantoms of happineſs, which betray them to their ruin. Whoever feels himſelf tranſported with the ſuppoſed felicity of another's condition, ſhould reflect, that there muſt be miſeries cleaving to it, with which he is unacquainted: and further, that ſuppoſing it really a ſtate of bliſs to another, it is very probable that it would bring many misfortunes on himſelf; ſince he would enter unexperienced into a new way of life, for which he is perhaps wholly unfit, though he gives up at the ſame time his preſent certain happineſs to purchaſe wretchedneſs and diſtreſs.

## The best Support in Misfortunes is Patience.

THERE are no virtues which contribute to carry us through the world with more eaſe to ourſelves, than patience and fortitude. To be perpetually complaining of our cares, and groaning under our diſtreſſes, argues a weak mind, and too lively a ſenſe of the common accidents of life. He whoſe diſpoſition inclines him to dwell with too great attention on his misfortunes, will lead a miſerable life, and will be ſure to carve for himſelf much trouble out of a little. Inſtead of ſinking under the weight of the calamities which oppreſs us, we ſhould endeavour to ſurmount them; and inſtead of venting womaniſh complaints, make uſe of vigorous efforts and manly reſolution. The reſt of the world will not eaſily be prevailed on to intereſt themſelves in our private uneaſineſs; and are rather moved with anger and contempt, than pity or benevolence, by our inceſſant murmurs and complaints. If we give way to oppreſſion or adverſity, and ſuffer them to break our ſpirits, we ſhall conciliate no friends, but only add force to the ſtrokes of fortune, and encourage our oppreſſors to trample us ſtill lower: But if we riſe againſt the injuries that attack us, and diſplay a becoming fortitude, we may perhaps excite many friends to ſecond our endeavours, and overcome the malice of our fortune, and the deſigns of our adverſaries.

## Dissimulation.

DISSIMULATION and double dealing are in the number of the moſt odious vices, and an hollow friend is worſe than an open enemy. He leads you to depend on him in the full confidence of friendſhip, and uſes that confidence only to betray you. Truth is a plain and open virtue, and cannot be practiſed in part; and truth and ſincerity are the ſame: Wherefore he that equivocates, and adheres to his promiſe in one ſenſe, without preſerving it inviolably in the full extent and meaning of it, departs as much from truth and ſincerity as the moſt direct liar. This falſe pretence of keeping our word, while we are breaking it in the groſſeſt manner, rather aggravates the fault, than palliates it; and increaſes the meaſure of the guilt, as it makes the conſequences of it more dangerous. It is indeed the meaneſt of artifices, it is not even the vice of a generous mind; it is at once a low trifling with our own conſcience, a baſe betrayal of our friends, and an impudent affront to the omniſcience of the Almighty.

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## Pride.

PRIDE is the moſt odious, and moſt improper for mankind, of all vices. Where is the great

difference between one man and another, that any one ſhould think himſelf ſo ſuperior to his fellow-creatures, and affect to look down on them with contempt and diſdain? Let him who exults in his wealth and greatneſs reflect, that his triumphant ſituation expoſes him to many misfortunes, from which the mean and needy are exempted. He is the butt of envy, the mark of malice, and the prey of the deſigning knave and open robber. A time may come, when his honors will prove ſnares, to convert his glory into ſhame; and when, in ſpite of his pride, he will be tempted to wiſh for the poverty of the wretch he deſpiſed, for the ſake of enjoying the ſame ſecurity.

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## Friendship.

FRIENDSHIP, as it is one of the greateſt bleſſings, is alſo the common intereſt of mankind. The mutual return of good offices, is the moſt ſolid foundation of our happineſs, and there is no perſon however rich, great, or powerful, who does not ſometimes ſtand in need of the aſſiſtance of his fellow-creatures. Whenever we are guilty of any violation of friendſhip, we ſhake the very baſis of our intereſt, and every true friend, offended or removed, is a pillar taken away that contributed to ſupport it. It behoves us therefore, as well from generoſity of ſenti-

ſentiment, as from an attention to our own good, to ſtrengthen every bond that ties us to our friends; and particularly to ſhut our ears againſt the black tales of incendiaries, who mean to deſtroy our happineſs, in order to promote their own dark purpoſes: For we may take it for a rule, that whenever a man is extremely aſſiduous to vilify one friend to another, he means no good to either.

Friendſhip is the cordial of human life, the balm of ſociety; and he who violates its laws by treachery and deceit, converts it into the deadlieſt poiſon, and renders the defence and ſupport of our ſteps, our greateſt ſnare and danger. It is not therefore to be wondered at, that a friend betrayed, purſues the object of his reſentment with uncommon acrimony. We are wounded in the tendereſt part; his crime is of the blackeſt die, and deſerves the ſevereſt puniſhment.

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## Covetousness.

NO paſſion can be a greater torment to thoſe who are afflicted with it, or more frequently miſtakes its aim, than inſatiable covetouſneſs. It makes men blind to their preſent happineſs, and conjures up ideal proſpects of increaſing felicity, which tempt the deluded followers to their ruin. The puniſhment is indeed very well adapted to the offence; and it ſeems to be wiſely regulated by the decrees of providence,

vidence, that they, who by their conduct ſhew themſelves inſenſible of the bounty of heaven towards them, ſhould be made the inſtruments of their own perdition. What miſeries does ſuch an avaricious diſpoſition bring upon us! It throws us from the very top of our hopes to the loweſt gulph of deſpair, and leads us on to give up the enjoyment of that wealth, which we covet above all other bleſſings, for the moſt abject poverty; with the additional torture of reflecting, that we have ourſelves been induſtrious to compaſs our own deſtruction.

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### Good Sense superior to low Artifice.

PLAIN good ſenſe, and a downright honeſt meaning, are better guides through life, and more truſty ſecurities againſt danger, than the low ſhifts of cunning, and refinements of artifice. The former is free and unembarraſſed, and the methods to be purſued are ſo plain and direct, that we are never at any loſs in reducing them to execution; while the ways of the other are ſo intricate and involved, that altho' they may ſeem plauſible in theory, we find it impoſſible to follow them in practice. Simplicity of manners is the ſoul of integrity, and plainneſs of underſtanding is the main requiſite to wiſdom. Cunning is of a dark and entangling nature, and if perhaps it ſometimes ſerves to puzzle and amaze others, it will

will in the end certainly bewilder ourſelves. He who diſdains to place his ſafety in thoſe means of ſecurity common to the reſt of mankind, will rarely find himſelf protected from evils which they endure, but rather ſubject himſelf to new ones, with the melancholy ſatisfaction of being the fool to his own devices.

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## Folly and Guilt.

THOUGH falſhood, from its nature requires uncommon art and dexterity to conduct it with ſucceſs, yet folly and guilt are ſo allied to each other, that they are frequently complicated; and it very often happens that lies and impoſitions are framed, ſo very abſurd and ridiculous, that the inventors and reporters of them are ſure to be detected. Deceit and cunning are oftener the means of deluding the practiſers of thoſe arts, than thoſe on whom they are practiſed; and are daily found to conclude in the puniſhment of the villains themſelves. There is a ſimplicity in truth and virtue, which never leads us into difficulties, but points out to us the plain and ſafe way; but when once we are involved in the intricate mazes of fraud and falſhood, we bewilder ourſelves with our own lies, and cannot diſcover the folly of them, till they have betrayed us to our ruin.

## Vulgar Opinions often Vulgar Errors.

IT is but a poor excuſe for eſpouſing follies, that the multitude gives into it. Who would travel in a dirty road becauſe it is crowded? Nothing ſhews the folly, and even vice of the popular notions more clearly than the different ideas of beauty and propriety, as well as of right and wrong, which prevail in different nations. There is no opinion, however impious or abſurd, that has not its advocates. Whoever therefore takes up opinions upon truſt, grounds his principles on no other reaſon, than his being an inhabitant of the country wherein they are generally followed. Truth is neglected or deſpiſed, for the ſake of falling in with the faſhion: And a man of ſuch a turn, would perhaps remain blind to the light of chriſtianity, though it ſhone before his eyes, and become a diſciple of *Mahomet* or *Confucius*, becauſe he had fixed his reſidence in *Turkey* or in *China*.

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## Impudence and Ignorance.

IT is no uncommon thing to meet with deſpicable wretches aſſuming the quality of their ſuperiors; and ſo blind and heedleſs are the generality of mankind, that impoſtures of this ſort paſs very ſmoothly on them, till ſome perſon of more than ordi-

nary penetration, detects the fraud, and punishes the impostor. Indeed, those who take up characters that do not belong to them, are in a state of continual danger, since they are for ever liable to be discovered, as their behaviour will not stand the test of sound judgment, however it may impose upon the ignorant multitude. The illiterate coxcomb may affect hard words, and amaze the ignorant, but never will impose upon scholars. The most contemptible men may ape the manners of the worthiest; but however secure they may think themselves in their disguise, their awkwardness will appear, and their folly expose them to disgrace and ridicule.

---

## Dissatisfaction with the Decrees of Providence.

MAN is a weak inconsistent creature, perpetually partaking of the blessings of divine providence, and yet perpetually murmuring at its dispensations; complaining for ever of the cares and miseries of life, and yet dreading nothing so much as the approach of death to his relief. He will indeed sometimes, in a peevish mood, wish for death, but if it was to appear to him in all its horrors, there is hardly any situation, however wretched, that he would not prefer to it. But a wise and good man

knows, that care muſt be his portion in this life; and knows alſo, that it is his duty to endure it with patience. Labour, poverty, and diſeaſe, with numberleſs diſappointments in our ſeveral purſuits, muſt be expected and ſuſtained; and he is the beſt and happieſt man, who neither wiſhes for the approach of death, nor is afraid of it.

---

### Misfortunes often ascribed to wrong Causes.

HOW often do we aſcribe our ſucceſs or misfortunes to wrong cauſes! Vanity ſometimes leads us to conſider our proſperity as the natural reſult of our own ſagacity; and inattention ſometimes induces us to make acknowledgments to wrong perſons. But if we would have our praiſes valued, we ſhould be cautious to direct them properly. Our thanks are an indirect affront to thoſe who receive them without deſerving them, and at the ſame time an act of open ingratitude to thoſe who merit them without receiving them. In proſperity, as well as in adverſity, let us not forget to own the power and goodneſs of heaven; and ſince we often weary the Almighty with the cries of our diſtreſs, let us not neglect to ſend up our acknowledgments of his goodneſs to us with the voice of gratitude.

## Professors of Religion not always the best Christians.

THE moſt forward and towering profeſſors are not always the firmeſt and beſt chriſtians. Some paſs for very meek, good-natured people, till you diſpleaſe them. They reſemble a pool or pond, which while you let it alone, looks clear and limpid; but if you diſturb it, and ſtir up the bottom, the riſing ſediment ſoon diſcovers the impurity that lurks beneath.

There is ſometimes on trees and flowers, what floriſts call a falſe bloſſom: how many ſuch do we ſee in the world, even among thoſe who paſs for religious people!

As the moſt florid people do not always enjoy the firmeſt ſtate of health, ſo the moſt ſhewy profeſſors are not always the holieſt chriſtians.

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## Mercy productive of Gratitude.

THOUGH there is a very laudable greatneſs of ſentiment in doing generous actions without the ſordid motive of ſelf intereſt, yet it very often happens that ſome remote advantage accrues to us from ſuch actions. They who are continually ſhowering benefits on their fellow creatures, ſeldom fail of inſpiring them with a benevolent regard for their benefactors,

and often receive returns of kindneſs which they never expected. Mercy is, of all other virtues, the moſt likely to kindle gratitude in thoſe to whom it is extended; and it is very difficult to find an inſtance of a conqueror who ever had occaſion to repent of his humanity and clemency.

---

### Sublunary Bliss.

BLISS! ſublunary Bliſs! Proud words and vain!
Implicit treaſon to divine decree!
A bold invaſion of the rights of heav'n!
I claſp'd the phantoms, and I found them air.
O had I weigh'd it in my fond embrace!
What darts of agony had miſs'd my heart!

*Young.*

---

### An honest humble Heart.

TH' Almighty, from his throne, on earth ſurveys
Nought greater than an humble, honeſt heart;
An humble heart, *his* reſidence! pronounc'd
His ſecond ſeat; and rival to the ſkies.

*Night Thoughts.*

## SELECT SENTENCES,

IN

PROSE AND VERSE.

"HE that doeth righteouſneſs is righteous."--He manifeſts the truth of his converſion, and juſtifies his profeſſion from all ſuſpicion of inſincerity.

---

IN prayer (ſays Biſhop Hall) I will either ſtand as a ſervant to my maſter, or kneel as a ſubject to my prince.

---

THE grace of ſanctification is ſometimes beſtowed moſt eminently, where the gifts of Providence have been diſpenſed moſt ſparingly.

---

NEVER uſe or receive the good creatures of God without prayer and praiſe! Never ſit down to food as a beaſt to his fodder.

---

THE world promiſes comforts, and pays ſorrows.

---

FLEE from every thing hateful to God. When forſaken of him, and left to ourſelves, what are we?

---

HE that neglects religion to purſue the vain pleaſures of this life, makes his addreſs to a ſhadow; and the more he purſues the admired trifle, the more it flies from him.

Great

SELECT SENTENCES CONTINUED.

GREAT is the ſteadineſs of ſoul and thought,
By reaſon bred, and by religion taught;
Which like a rock amidſt the ſtormy waves,
Unmov'd remains, and all afflictions braves.

---

EXTERNAL pomp, and viſible ſucceſs
Sometimes contribute to our happineſs;
But that which makes it genuine, refin'd,
Is a good conſcience, and a ſoul reſign'd.

---

ENTERTAIN honor with humility, poverty with patience,
Bleſſings with thankfulneſs, and afflictions with reſignation.

---

WHY ſhould we hope of being others heirs?
Does not our ſand run out as faſt as theirs?

---

ALL true chriſtian's muſt be like Noah's ark, that was pitched within and without. They muſt have a holy inſide, and a holy outſide; their profeſſion and practice muſt agree together.

---

WE are in nothing more unhappy than in not being ſenſible of our own unworthineſs.

---

REPENTANCE begins in the humiliation of the heart, and ends in the reformation of the life.

THERE

SELECT SENTENCES CONTINUED.

THERE is no ſin a man can be tempted to, but he will find greater comfort in reſiſting, than in indulging.

---

'TIS the way of the world to be aſham'd to do good, in many inſtances, becauſe 'tis not faſhionable; and in compliance with cuſtom, to act contrary to their own conſcience. They diſpleaſe themſelves to pleaſe the coxcombs of the world; and chuſe rather to be objects of divine wrath, than human ridicule.

---

THAT I muſt die, it is my only comfort;
Death is the privilege of human nature,
And life without it were not worth our taking:
Thither the poor, the pris'ner, and the mourner,
Fly for relief, and lay their burdens down.

---

HAST thou e'er dar'd to meditate on death?
Ha! anſwer me! ſay, haſt thou coolly thought?
'Tis not the Stoic's leſſon got by rote,
The pomp of words, and pedant diſſertations,
That can ſuſtain thee in that hour of terror;
Books have taught cowards to talk nobly of it,
But when the trial comes, they ſtart, and ſtand aghaſt;
Haſt thou conſider'd what may happen after it?
How thy account may ſtand, and what to anſwer?

GREAT

SELECT SENTENCES CONTINUED.

GREAT Day of dread, deciſion, and deſpair!
At thought of thee, each ſublunary wiſh
Lets go its eager graſp, and quits the world.

---

THERE's not a day, but to the man of thought
Betrays ſome ſecret that throws new reproach
On life, and makes him ſick of ſeeing more.

---

THE common virtue of the world appears only a cloak for knavery; and its friendſhips no more than bargains of ſelf-intereſt.

---

HONOR and ſhame from no condition riſe;
Act well your part, there all the honor lies.
Fortune in men has ſome ſmall diff'rence made,
One flaunts in rags, one flutters in brocade:
The cobler apron'd, and the parſon gown'd,
The friar hooded, and the monarch crown'd,
What differ more (you cry) than crown and cowl?
I'll tell thee friend; a wiſe man and a fool.
You'll find, if once the monarch acts the monk,
Or, cobler-like the parſon will be drunk,
Worth makes the man, and want of it the fellow;
The reſt is all but leather or prunello. *Pope.*

---

GOD takes notice of every particular man as if there were none elſe; and yet takes notice of all as if they were but one man.

NOTHING

SELECT SENTENCES CONTINUED.

NOTHING is great enough for him to admire who is infinite majeſty; nothing is mean enough for him to deſpiſe who is infinite mercy.

---

THE croſs of Chriſt is the key of paradiſe; the weak man's ſtaff; the convert's convoy; the upright man's perfection; the ſoul and body's health; the prevention of all evil; and the procurer of all good.

---

THERE is nothing that deſerves more particular attention than that conſtant mention of the *compaſſion* of our ſaviour manifeſted to every afflicted object: A ſource of rich conſolation to the troubled mind, to all mankind upon whom the loving eyes of our redeemer are graciouſly fixed, towards whom his compaſſionate bowels ever yearn.—*Luke* 10, 33, and 15, 20.

---

LOOK down, great God, with pity's ſofteſt eye
On a poor breathing particle in duſt:
His crimes forgive; forgive his virtues too,
Thoſe ſmaller faults, half converts to the right.

---

RISE, and lament no more, ye happy friends
Of virtue, and of heaven!
Oh! never let the innocent deſpair:
The hand that made, can ſave; and beſt knows when.

SELECT SENTENCES CONTINUED.

OUR life is a paſſage to eternity; it ought to be a meditation of eternity; and a preparation for eternity.

---

TO be good is to be happy, Angels
Are happier than mankind, becauſe they are better;
Guilt is the ſource of ſorrow; 'tis the fiend,
Th' avenging fiend, that follows us behind
With whips and ſtings; the bleſt know none of this,
But reſt in everlaſting peace of mind,
And find the height of all their heav'n is goodneſs.

---

A wicked man is like one that hangs over a deep pit by a ſlender cord with one hand, and is cutting it with the other.

---

LEARN of your ſaviour who was ſenſible of injuries, yet patient under them.

---

IF you mind nothing but body, you loſe body and ſoul too.
If you mind nothing but earth, you loſe earth and heaven too.

---

TALK they of *morals?* O thou bleeding love!
Thou maker of *new* morals to mankind!
The grand morality is love of thee.

THE

SELECT SENTENCES CONTINUED.

THE ſacrifice of the death of Chriſt, which is the foundation of God's accepting our repentance, conſiſtently with the honor of the divine laws, was ineſtimably the greateſt bleſſing that ever was confer'd on the ſons of men; yea the fountain and ſpring, and the original foundation of all other bleſſings.

---

IN this world is much treachery, little truth; here all things are traps; here every thing is beſet with ſnares; here ſouls are endangered, bodies are afflicted; here all things are *vanity and vexation of ſpirit*.

---

LET the body wait upon the ſoul, and both wait upon the lord.

---

IT ſignifies little to ſay, we will not change our religion, if our religion change not us.

---

IF *Jeſus* be *Chriſt*, let us be chriſtians; chriſtians not only in name, in outward profeſſion, in ſpeculation and opinion, but in very deed and reality, in our heart and affection, in all our converſation and conduct.

---

IF we expect to live *with* Chriſt in heaven, we muſt live *to* him on earth.

SELECT SENTENCES CONTINUED.

SEE and confeſs, one comfort ſtill muſt riſe;
'Tis this, though man's a fool, yet GOD is wiſe.

---

WHY doſt thou wonder, O man, at the height of the ſtars, or the depth of the ſea? Enter into thy own ſoul, and wonder there.

---

WE remember many things we ſhould forget, as injuries, diſappointments, &c. but forget what we ſhould remember, viz. God and our own ſouls.

---

IT is not *talking*, but *walking* with God, that gives a man the denomination of a chriſtian.

---

APHORISM.

NO ſoul of man hath any more of heaven, no, nor ever ſhall have than he hath of God, and of his pure, placable, patient, benign, and gracious nature.——This is that *everlaſting life*, into which a religious principle is always *ſpringing up*.

---

LUXURY is an enticing pleaſure, a baſtard mirth, which hath honey in her mouth, gall in her heart, and a ſting in her tail.

---

CHRIST muſt needs have died, how elſe could ſin be expiated, the law ſatisfied, ſatan conquered, and man be ſaved?

TO

SELECT SENTENCES CONTINUED.

TO render good for evil is God-like; to render good for good is man-like; to render evil for evil is beaſt-like; to render evil for good is devil-like.

---

WHO finds not Providence all good and wiſe,
Alike in what it gives, and what denies.

---

SAVING knowledge is the perfection of knowledge; and to be wiſe unto ſalvation is conſummate wiſdom.

---

THE good muſt merit God's peculiar care,
But who but God can tell us who they are?

---

SOMETIMES virtue ſtarves while vice is fed:—
What then? Is the reward of virtue bread?

---

RICHES are duſt, honors are ſhadows, pleaſures are bubbles, and man a lump of vanity compounded of ſin and miſery.

---

IF we hide our *talent* in the earth, we ſhall loſe our treaſure in heaven.

---

THOU that canſt call nothing thine own but ſin and ſhame, art thou proud? Duſt and aſhes proud? A worm, and proud? Emptineſs, and proud? Periſhing, and proud?

FROM

SELECT SENTENCES CONTINUED.

FROM pride, from pride, our very reas'ning ſprings,
Account for moral as for nat'ral things:
Why charge we heav'n in thoſe, in theſe acquit?
In both; to reaſon right is to ſubmit.

---

WHAT is bearing a *temporal* croſs, to an *eternal* crown?

---

AN hypocrite is hated of the world for ſeeming a chriſtian, and hated of God for not being one.

---

EACH beaſt, each inſect happy in his own;
Is heav'n unkind to man, and man alone?
Shall he alone whom rational we call
Be pleas'd with nothing, if not bleſt with all?

---

THE ordinances of God are the *means* of ſalvation, but the God of ordinances is the *author* of ſalvation.

---

OUR opportunities are (like our ſouls) very precious; but if they are loſt, they are irrecoverably loſt.

---

AS a *baſiliſk*, if it ſees a man firſt, kills him, but if a man ſees it firſt, it doth him no harm; ſo if we ſee death firſt, and prepare for it, we unſting it, and it can do us no harm.

GOD's

SELECT SENTENCES CONTINUED.

GOD's goodneſs makes his majeſty amiable, and his majeſty makes his goodneſs wonderful. His love is not abated by his greatneſs, nor his greatneſs by his love. His holineſs hinders him not from dwelling with the *poor in ſpirit*.

---

GOD hath promiſed pardon to him that repenteth, but he hath not promiſed repentance to him that ſinneth.

---

Q. WHAT is the beſt condition and moſt honorable title we can aſpire to in this mortal life?

A. To be a *chriſtian*.

Q. What do you mean by a chriſtian?

A. To be indifferent to the world, and to aſpire unto God.

---

IMPERFECT broken groans from a broken heart, God will accept.

---

IF chriſtians are condemned *by* the world, they ſhall not be condemned *with* the world. Sin may live in a chriſtian, but a chriſtian cannot live in ſin. It may loſe its dominion though not leave its habitation.

---

BE not proud of riches, leſt they be as ſilver-bars to croſs the way to heaven.

SIN

SELECT SENTENCES CONTINUED.

SIN is the ſickneſs of the ſoul, and our ſaviour the only phyſician that can cure it of the *leproſy* of profaneneſs, the *fever* of concupiſcence, the *dropſy* of covetouſneſs, the *tympany* of pride, the *lethargy* of lukewarmneſs, the *phrenſy* of paſſion, and the *palſy* of unbelief.

---

YOU cannot repent too ſoon, there is no day like to day. Yeſterday is gone: To-morrow is not your own. And think how ſad it will be to have your *oil* to *buy*, when you ſhould have it to *burn*.

---

O loſt to virtue, loſt to manly thought,
Loſt to the noble ſallies of the ſoul!
Who thinks it ſolitude to be alone.

---

FAITH is the hidden root, hope the riſing ſtalk, and good works the nouriſhing corn.

---

LUTHER's advice to *Malanction* was, ſo to preach that thoſe who do not fall out with their ſins may fall out with you.

---

BISHOP *Taylor* expoſtulates thus with a ſinner. —"How ſhalt thou look upon him that fainted and died for love of thee, and thou didſt ſcorn his wonderful mercies? How ſhalt thou dare to behold that holy face which brought ſalvation to thee, and thou didſt

didſt turn away and fall in love with death and deformity, and ſin? Surely all the pains and the paſſions, the ſorrows and the groans, the humility and poverty, the labours and the watchings, the prayers and the ſermons, the miracles and the prophecies, the whip and the nails, the death and the burial, the ſhame and the ſmart, the croſs and the grave of thy ſaviour, ſhall be laid upon thy ſcore, if thou haſt refuſed the mercies and deſigns of all their holy ends and purpoſes.

---

YE deaf to truth! peruſe this parſon'd page,
And truſt for once a prophet and a prieſt;
Men may *live* fools, but fools they cannot *die*.

---

IS it in *time* to hide *eternity?*
And why not in an atom on the ſhore
To cover ocean? Or a mote the ſun?

---

MOST profeſſors are like lilies, fair in ſhew, but foul in ſcent; or like pepper, hot in the mouth, but cold in the ſtomach.

---

MANY men uſe confeſſion as *Lewis* the eleventh of *France* did his crucifix; he would ſwear an oath, and then kiſs it, and ſwear again, and then kiſs it again.

SELECT SENTENCES CONTINUED.

TRUE obedience hath a three-fold property;—it is *evangelical*, *univerſal*, *continual*.

---

JEHU was zealous againſt *Ahab's* houſe, but not ſo againſt *Jeroboam's calves*; many are zealous againſt ſin of opinion, that yet uſe no zeal againſt the ſins of their converſation.

---

MANY are hot and high againſt the ſins of others, and yet cannot ſee the ſame in themſelves; like the *Lamiæ* that put on their ſpectacles, when they went abroad, but pulled them off within doors.

---

IT is the end that juſtifies the action; indeed a good end cannot make a bad action good, but yet the want of a good end makes a good action bad.

---

RESTRAINING grace may cauſe a moral change, but it is renewing grace that muſt cauſe a ſaving change. A rotten poſt may be gilt without and yet unſound within.

---

HOW empty learning, and how vain is art,
Unleſs it mends the life, and guides the heart.

---

EARTH's higheſt ſtation ends in *here he lies*,
And *duſt to duſt* concludes her nobleſt ſong.

FEAR

SELECT SENTENCES CONTINUED.

FEAR God for his *power*, *truſt* him for his *wiſdom*, *love* him for his *goodneſs*, *praiſe* him for his *greatneſs*, *believe* him for his *faithfulneſs*, and *adore* him for his *holineſs*.

---

WHILST we carry a ſenſe of grace in our conſciences to comfort us, let us carry a ſenſe of ſin in our memory to humble us.

---

SO great is the depth and fulneſs of learning and wiſdom in the ſacred ſcriptures, that I could profit (ſays St. Auſtin) and improve in them, were I to ſtudy them from childhood to decrepit old age, with the greateſt leiſure, the moſt intenſe application, and with a far better underſtanding than I have.

---

SIR *Iſaac Newton* obſerves, that the ſcriptures of God is the moſt ſublime philoſophy.

---

SALMASIUS, when dying, ſays, "Oh I have loſt a world of moſt precious time, wherefore, had I but one year longer, it ſhould all be ſpent in *David's* pſalms, and *Paul's* epiſtles."

---

RELIGION begins with a knowledge of a man's ſelf, and is perfected with the knowledge of God.

---

THE more we fear God, the leſs we ſhall fear man.

## SELECT SENTENCES CONTINUED.

IT is a ſign of advanced grace when opinion is ſwallowed up of religion.

---

IF God's being with us is ſo ſweet, what is it to be with God?

---

THE preſence of God's glory is in heaven, the preſence of his power on earth, the preſence of his juſtice in hell.

---

IF the love of God ſet us on work, the God of love will pay us our wages.

---

THE love of God is a height without a top, a depth without a bottom, a length without an end, and a breadth without a limit.

---

HEART work is better than head work: and it is a better temper to be fervent in charity, than in diſputes.

---

THE diſeaſe of our ſoul, ſays *St. Auſtin*, brought down the almighty phyſician from heaven, did humble him to the form of a ſervant, did ſubject him to contumelies, did ſuſpend him on a croſs, that this tumour by virtue of ſo great a medicine might be cured. The ſame divine author adds,—Let man now at length bluſh to be proud, for whom God is made ſo humble.

MAN's

SELECT SENTENCES CONTINUED.

MAN's miſery declares him born for bliſs;
His *anxious* heart aſſerts the truth I ſing,
And gives the ſceptic in his head the lie.

---

WE would be ſeated in the heavenly Canaan, but are loth to be ſcratched with the briars and thorns of the wilderneſs.

---

THE mind muſt meditate upon God, the will muſt chuſe and embrace him, the affections muſt take complacency and delight in him; the meaſure of loving God is to love him without meaſure.

---

WHO worſhip God ſhall *find* him. Humble *love*,
And not proud *reaſon*, keeps the door of heav'n;
Love finds admiſſion, where proud *ſcience* fails.

---

WE ſhould endeavour to paſs through this world with a cheerful indifferency.

---

TAKE the candle of God's word, and ſearch the corner of your heart.

---

THE word of God muſt be nearer to us than our friends, dearer to us than our lives, ſweeter to us than our liberty, and pleaſanter to us than all earthly comforts.

TO

SELECT SENTENCES CONTINUED.

TO be low is the ſafeſt and comelieſt poſture for ſinful creatures.

---

DESPAIR is a corruption of humiliation,—a counterfeit humility,—a ſullen pride,—the covert of a hardened ſpirit.

---

THEY that deſerve *nothing* ſhould be content with *any thing*.

---

BLESS God for what you have, and truſt him for what you want.

---

HOW canſt thou be judge of another man that doſt not know thyſelf?

---

GOD will either keep his ſervants *from* temptation by his preventing mercy, or *in* temptation by his ſupporting mercy, or *find a way for their eſcape* by his delivering mercy.

---

A Chriſtian that lives here among his enemies, ſhould never ſtir abroad without his guard.

---

CHRIST has taken the ſting out of every croſs, and the venom out of every arrow.

---

HE whoſe *head* is in heaven need not fear to put his *feet* into the grave.

THERE

SELECT SENTENCES CONTINUED.

THERE is hardly any one external duty which we do not find the hypocrite performing in ſcripture, except that of thankſgiving and praiſe!—We find *Judas* repenting; *Ahab* humbling himſelf; *Saul* ſacrificing; but rarely do we find any wicked man bleſſing and praiſing God: Need will make beggars, but grace only thankſgivers.

---

IF Chriſt judged the churches' ſalvation worth his *blood*, well may his miniſters judge it worth their *ſweat*.

---

MANY are our ſick-bed promiſes, but we are no ſooner well but we grow ſick of our promiſes.

---

IT is as impoſſible for the ſun to be in its meridian height and not diſſipate darkneſs, or diffuſe light, as for religion to exiſt in the ſoul, and not exalt the temper, and meliorate the conduct.

---

IT was an excellent rule that *Pliny* gave his friend to live by,—that we ſhould continue to be ſuch when we are well as we promiſe to be when we are ſick.

---

BE oft in ſelf-inſpection; *know thyſelf*,
(Next thy bleſt maker, next thy ſaviour know)
Beſt, happieſt ſcience man can reach to know.

MANY

SELECT SENTENCES CONTINUED.

MANY do by their ſins as mariners do by their goods, caſt them out in a ſtorm, wiſhing for them again in a calm. Confeſſion ſhould come like water out of a ſpring, which runs freely, not like water out of a ſtill, which is forced by fire.

---

WHERE zeal reaches to every command of God alike, that is a ſign of a ſound conſtitution of ſoul, but where it is partial that is a ſymptom of ſome inward ſpiritual diſtemper.

---

WHATEVER we are, whatever we have, whether good works, good habits, or good exerciſe of thoſe habits; it is altogether from the divine bounty gratuitouſly given, and as gratuitouſly preſerved.

---

NOW we think with *men*, on our death-beds we ſhall think with *God*.

---

BE ſatisfy'd and pleas'd with what thou art;
Act cheerfully and well th' allotted part.
Improve the preſent hour: Be thankful for the paſt,
And neither fear, nor wiſh th' approaches of the laſt.

---

YE different ſects, who all declare
Lo! here is Chriſt, or Chriſt is there!
If real *proofs* ye mean to give,
Shew me as chriſtians how ye live.

'TIS

SELECT SENTENCES CONTINUED.

'TIS pride, that buſy ſin,
Spoils all that I perform,
Curſt pride, that creeps ſecurely in,
And ſwells a haughty worm.

---

NOR love thy life, nor hate; but what thou liv'ſt
Live well; how long or ſhort permit to heaven:
And patiently attend thy diſſolution.

---

IF the Lord be pleaſed to write my name in the book of life, then let my fame on earth be as mortal as my body.

---

REFLECTIONS ON A SATYR OF HORACE.

DELUDED ſouls! that ſacrifice
Eternal hopes beyond the ſkies,
And pour their lives out all in waſte
To the vile idol of their taſte!
The higheſt heaven of their purſuit,
Is to live equal with the brute;
Happy if they could die as well,
Without a judge, without a hell.

---

DEATH is a long ſleep, and ſleep a ſhort death, lie down therefore with the prophet David's petition,——Pſ. 13.—"*Lighten mine eyes that I ſleep not in death!*"

SELECT SENTENCES CONTINUED.

THE rights of conſcience are inviolably ſacred, and the liberty of private judgment is every man's birth-right.

---

RELIGION muſt be in the *heart*, before it can appear in the life.

---

IT is the ſaying of a heathen,—"Every herb that you have in your garden doth repreſent the divinity," or nature of God.

---

IN diſtreſs pray unto God, he will not only looſe the chains, and open the priſon-gate, as to *Paul* and *Silas*, but in the end he will looſe the chains of death, and open the priſon of the grave.

---

HAPPY is the man who can be acquitted by himſelf in private; by others in publick; and by God in both?

---

PRAYER is our continual incenſe and ſacrifice, whereby we offer ourſelves, our hearts, affections, and lives, to God.

---

THEY are the ſafeſt who are moſt in their cloſets; who pray not to be ſeen of men, but to be heard of God.

AND

SELECT SENTENCES CONTINUED.

AND knows where faith, law, morals, all began,
All ends in *love of God*, and love of man.

---

IF ſin be in the faſhion, we muſt be out of it.

---

AS often as a man lays out for God, he lays up for himſelf.

---

OUR infancy is conſumed in eating and ſleeping; in all which time, what differ we from beaſts, but by a poſſibility of reaſon, and a neceſſity of ſin.

---

HAST thou climbed up to the full age of thy few days? Look backwards and thou ſhalt ſee the frailty of thy youth, the folly of thy childhood, and the waſte of thy infancy: Look forwards, thou ſhalt ſee the cares of the world, the troubles of thy mind, the diſeaſes of the body.

---

ALL vices wax old by age: Covetouſneſs alone groweth young.

---

IN faith and hope the world will diſagree,
But all mankind's concern is charity.

---

GOD heareth the heart without the mouth, but never heareth the mouth without the heart acceptably.

SELECT SENTENCES CONTINUED.

CREATURES die that our *bodies* may live.—Chriſt died that our *ſouls* may live.

---

OUR judge inſtead of condemning us, ſtept from the bench and died for us.

---

IF you come into the vineyard at the eleventh hour of the day, you ſhall have your penny, becauſe the reward is of grace, and not of merit.—*Matt.* 20. 9, 10.

---

GOD is all to thee: if thou be hungry, he is bread; if thirſty, he is water; if darkneſs, he is light; if naked, he is a robe of immortality.

---

IF there be no enemy, no fight; if no fight, no victory; if no victory, no crown.

---

BY affliction God ſeparates the ſin which he hates from the ſoul which he loves.

---

SIN is the poiſon, affliction the phyſick.

---

CHRISTIAN virtues are like perfumes; the more they are preſt, the ſweeter they ſmell; like ſtars, they ſhine brighteſt in the dark; like trees, they more they are ſhaken, the deeper root they take, and the more fruit they bear.

NATI-

SELECT SENTENCES CONTINUED.

NOTIONAL knowledge is like the light of a candle, which enlightens but does not warm; true knowledge is like the ſun, which not only enlightens but enlivens.

---

IF you loſe your time, you loſe your hopes; and if you loſe your hopes, you loſe your ſouls. When your hopes are loſt, they ſhall never be recovered; and when your time is loſt it ſhall never be redeemed.

---

WHAT ſin is there which grace cannot pardon? What heart is there which grace cannot ſoften? What ſoul is there which grace cannot ſave.

---

TURN thine eyes inward; if the name of God be written in thy heart, thy name is certainly written in heaven.

---

A man may deſire religion without proportionable endeavours after it: Many are good at wiſhing, bad at working: Like him that lay in the graſs on a ſummer's day, crying out,--O ſi eſſet laborare, —O that this were to work!

---

MOST men are like *Epimetheus*, wiſe too late: They come when the market is over; when ſhop is ſhut in, they have their *oil to buy*.

WHAT

SELECT SENTENCES CONTINUED.

WHAT is religion but conformity of the ſoul to God: now God hates ſin; and if I hate ſin, then am I conformed to God.

---

HUGO compares the almoſt chriſtian to the *oſtrich*, which hath great wings, but yet flies not; many have the wings of a fair profeſſion, but yet uſe them not to mount upward in ſpiritual affection, and a heavenly converſation.

---

SEE, how the lilies flouriſh white and fair!
See, how the ravens fed from heaven are!
Then ne'er diſtruſt thy God for cloth and bread,
Whilſt lilies flouriſh, and the raven's fed.

---

MANY will confeſs leſſer ſins, and yet conceal greater; like the patient in *Plutarch*, that complained to his phyſician of his finger, when his liver was rotten.

---

THE profeſſion of religion merely, will no more keep a man from periſhing, than calling a ſhip the *Safeguard*, or the *Goodſpeed*, will keep her from drowning.

---

A *contented* mind, and a good conſcience, will make a man happy in all conditions. He knows not how to fear who dares to die.

THE

SELECT SENTENCES CONTINUED.

THE broadeſt mirth unfeeling folly wears,
Leſs pleaſing far than virtue's very tears.

---

THERE is but one way of fortifying the ſoul againſt all gloomy preſages and terrors of mind; and that is by ſecuring to ourſelves the friendſhip and protection of that Being who diſpoſes of events, and governs futurity.

---

NO man hath a proper taſte of proſperity, to whom adverſity never happened.

---

ANGER reſts only in the boſom of fools.

---

BY taking revenge a man is but even with his enemy; but in paſſing it over, he is ſuperior.

---

TO err is human, to forgive divine.

---

THE prodigal robs his heir, the miſer robs himſelf.

---

THE failings of good men are commonly more publiſhed in the world than their good deeds; and one fault of a deſerving man ſhall meet with more reproaches than all his virtues, praiſe: Such is the force of ill-will, and ill-nature.

TO

SELECT SENTENCES CONTINUED.

TO mourn without meaſure is folly, not to mourn at all inſenſibility.

---

THE pleaſure which affects the human mind with the moſt lively and tranſporting touches, is the ſenſe that we act in the eye of infinite wiſdom, power, and goodneſs, that will crown our virtuous endeavours here with a happineſs hereafter, large as our deſires, and laſting as our immortal ſouls; without this the higheſt ſtate of life is inſipid, and with it the loweſt is a paradiſe.

---

LET reaſon go before every enterprize, and counſel before every action.

---

SOME people will never learn any thing, becauſe they underſtand every thing too ſoon.

---

WHAT is often termed ſhyneſs, is nothing more than refined ſenſe.

---

MODESTY makes large amends for the pain it gives the perſons who labour under it, by the prejudice it affords every worthy perſon in their favour.

---

DEFERENCE is the moſt elegant of all compliments.

HOW

SELECT SENTENCES CONTINUED.

HOW is it poſſible to expect that mankind will take advice, when they will not ſo much as take warning.

---

WHEREVER I find a great deal of gratitude in a poor man, I take it for granted there would be as much generoſity if he were a rich man.

---

THE eye of the critic is often like a microſcope, made ſo very fine and nice, that it diſcovers the atoms, grains, and minuteſt particles, without ever comprehending the whole, comparing the parts, or ſeeing their utility and harmony.

---

IT often happens that thoſe are the beſt people, whoſe characters have been moſt injured by ſlanderers: as we uſually find that to be the ſweeteſt fruit, which the Birds have been picking at.

---

MEN's evil deeds live in braſs; their virtues we write in water.

---

WHAT ſtronger breaſt plate than a heart untainted?
Thrice is he arm'd that hath his quarrel juſt:
And he but naked (tho' lock'd up in ſteel,)
Whoſe conſcience with injuſtice is corrupted.

## Use of Life.

ROUSE, ſtand in arms, nor lean againſt the ſpear;
Leſt ſlumber ſteal one moment o'er thy ſoul,
And fate ſurprize thee nodding; watch, be ſtrong!
Then give each day the merit and renown
Of dying well, though doom'd but once to die.
Nor let Life's *period* hidden (as from moſt)
Hide too from thee, the precious *uſe* of life.

*Night-Thoughts.*

---

## On Immortality.

THOU! whoſe all-providential eye ſurveys,
Whoſe hand directs, whoſe ſpirit fills and warms
Creation, and holds empire far beyond!
Eternity's inhabitant auguſt!
Of two eternities amazing lord!
One paſt e'er man's or angel's had begun;
Aid! while I reſcue from the foe's aſſault
Thy glorious immortality in man.
A theme for ever, and for all, of weight,
Of moment infinite! but reliſh'd moſt
By thoſe, who love thee moſt, who moſt adore.
Earth's cover'd o'er with proofs of ſouls immortal;
And proofs of immortality *forgot*.

*Ibid.*

## The World a Vapour.

O *thou*, whoſe hands this goodly fabric fram'd,
Who know'ſt it beſt, and would'ſt that men ſhould know!
What is this ſublunary world? A vapour;
A vapour all it holds; itſelf a vapour;
From the damp bed of chaos, by thy beam
Exhal'd, ordain'd to ſwim its deſtin'd hour
In ambient air, then melt and diſappear.
Earth's days are number'd, nor remote her doom;
As mortal, tho' leſs tranſcient than her ſons;
Yet they dote on her, as the world and they
Were both eternal, ſolid; THOU, a dream.

*Ibid.*

---

## Praise.

RETURN, apoſtate *Praiſe!* thou vagabond!
Thou proſtitute! to thy firſt love return.
Thy firſt thy greateſt, once unrival'd theme.
There flow redundant; like *Meander* flow,
Back to thy fountain; to that parent pow'r,
Who gives the tongue to ſound, the thought to ſoar,
The ſoul to be.———

*Ibid.*

## Vanity and Inability, most unfortunate Associates.

VANITY leads us into difficulties, and inability makes it impoſſible for us to extricate ourſelves.—Many a fool, and many a coward, might have carried their fear and ignorance to the grave without detection, if their abſurd deſire of appearing perſons of more than ordinary ſenſe and courage, had not betrayed their real character. One would imagine that the conſciouſneſs of any deficiency would make us cautious of involving ourſelves in ſituations, wherein our defects would become viſible. Yet almoſt every fool is fond of ſhewing his parts, and every coward of diſplaying his courage: in conſequence of which, the dunce becomes the object of public ridicule, and the vanity of the coward expoſes him to chaſtiſement.

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## Devout Ejaculations.

FATHER of light and life! thou good ſupreme,
O teach me what is good! teach me *thyſelf!*.
Save me from folly, vanity, and vice,
From every low purſuit! and feed my ſoul
With knowledge, conſcious peace, and virtue pure;
Sacred, ſubſtantial, never fading bliſs!

*Thomſon.*

On

## On the conduct and behaviour of many, particularly at the time and place of divine worship.

MEN homage pay to men,
Thoughtleſs beneath whoſe dreadful eye they bow
In mutual awe profound, of clay to clay,
Of guilt to guilt, and turn their backs on thee,
Great Sire! whom thrones celeſtial ceaſeleſs ſing;
To proſtrate angels an amazing ſcene!

*Young.*

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## On the Buyers and Sellers driven out of the temple.

IT is remarkable that both the firſt and laſt time that our bleſſed ſaviour was in the temple after he was baptized, he ſignified his zeal againſt the irreverence and profanation which the Jews were guilty of therein. Will not the example of our great high prieſt awaken the zeal of all thoſe who are inveſted with his authority, againſt ſo many profaners of churches, where the majeſty of God reſides, and the true ſacrifice is offered? Profane, unprofitable, and criminal diſcourſe, indecent poſtures, and ſcandalous unſeemlineſs in dreſs, laſcivious glances, meetings about buſineſs, ſinful aſſignations, and vain, extravagant, and wicked thoughts; theſe are much more

inſup-

inſupportable in the ſight and temple of God, than either thoſe creatures which were deſigned for ſacrifice, or than the bare trading in things of the like nature.

*Queſnelle.*

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## Mercy.

THE quality of mercy is not ſtain'd;
It droppeth as the gentle rain from heav'n
Upon the place beneath. It is twice bleſs'd;
It bleſſeth him that gives, and him that takes.
'Tis mightieſt in the mightieſt: It becomes
The throned monarch better than his crown:
His ſceptre ſhews the force of temporal pow'r,
The attribute to awe and majeſty,
Wherein doth ſit the dread and fear of kings;
But mercy is above this ſcepter'd ſway,
It is enthroned in the hearts of kings;
It is an attribute to God himſelf:
And earthly pow'r doth then ſhew likeſt heav'n's,
When mercy ſeaſons juſtice. Therefore, man,
Tho' juſtice be thy plea, conſider this,
That in the courſe of juſtice, none of us
Should ſee ſalvation. We do pray for mercy;
And that ſame pray'r doth teach us all to render
The deeds of mercy.

*Shakeſpeare.*

## Ensanguin'd Man.

BUT man, whom nature form'd of milder clay,
With every kind emotion in his heart,
And taught alone to weep; while from her lap
She pours ten thouſand delicacies, herbs,
And fruits, as numerous as the drops of rain,
Or beams that gave them birth: ſhall he, fair form!
Who wears ſweet ſmiles, and looks erect on heaven,
E'er ſtoop to mingle with the prowling herd
And dip his tongue in gore? The beaſt of prey,
Blood ſtain'd deſerves to bleed: but you, ye flocks,
What have you done; ye peaceful people, what,
To merit death? you, who have giv'n us milk
In luſcious ſtreams, and lent us your own coat
Againſt the winter's cold? And the plain ox,
That harmleſs, honeſt, guileleſs animal,
In what has he offended? He whoſe toil,
Patient and ever ready, clothes the land
With all the pomp of harveſt; ſhall he bleed,
And ſtruggling groan beneath the cruel hands
Even of the clown he feeds?

*Thomſon.*

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## The End of Christ's Advent.

HE ſeiz'd our dreadful right; the load ſuſtain'd;
And heav'd the mountain from a guilty world:
A thouſand worlds, ſo bought, were bought too dear.

*Night Thoughts.*

## The Folly of Wishing.

WISHING, of all employments, is the worſt;
Philoſophy's reverſe; and health's decay!
Were I as plump as ſtall'd theology,
*Wiſhing*, would bring me to this ſhade again.—
Were I as wealthy as a *South-ſea* dream,
*Wiſhing*, is an expedient to be poor.
*Wiſhing*, that conſtant *hectic* of a fool;
Caught at a court; purg'd off by purer air,
And ſimpler diet; gifts of rural life!

*Young.*

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## Dr. Young's Paraphrase on Job.

THOU canſt accompliſh all things Lord of might!
And ev'ry thought is naked to thy ſight.
But oh! thy ways are wonderful, and lie
Beyond the deepeſt reach of mortal eye.
Oft have I heard of thine almighty pow'r;
But never ſaw thee till this dreadful hour.
O'erwhelm'd with ſhame, the lord of life I ſee,
Abhor myſelf, and give my ſoul to thee.
Nor ſhall my weakneſs tempt thine anger more:
Man was not made to queſtion, but adore.

## An Anecdote.

SIR *John Maſon*, privy counſellor to King *Henry* the eighth, on his death-bed delivered himſelf to thoſe about him to this purpoſe:—I have ſeen five princes, and have been privy counſellor to four. I have ſeen the moſt remarkable things in foreign parts, and been preſent at moſt ſtate tranſactions for thirty years together; and have learned this, after ſo many years experience, that ſeriouſneſs is the beſt wiſdom, and a good conſcience the beſt eſtate: and was I to live my time over again, I would change the court for a cloyſter; my privy-counſellor's buſineſs, for a quiet retirement; and the whole life I have lived in the palace, for one hour's enjoyment of God in the chapel: all things elſe forſake me, beſide my God, my duty, and my prayer.

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## Eternity.

HOW ſwift the ſhuttle flies that weaves thy ſhroud,
Where is the table of thy former years?
Thrown down the gulph of time; as far from thee
As they had ne'er been thine, the day in hand,
Like a bird ſtruggling to get looſe, is going;
Scarce now poſſeſs'd, ſo ſuddenly tis gone;
And each ſwift moment fled, is death advanc'd
By ſtrides as ſwift: *Eternity* is all.

*Night Thoughts.*

## On our Saviour's Miracles.

OUR Lord's miracles were deſigned not only as proofs of his miſſion, but to be ſpecimens of the power which he poſſeſſed as the Meſſiah. For example,---by *feeding* the *multitude* with meat that periſheth, he ſignified that he was come to quicken and nouriſh mankind with the *bread of life*, that ſovereign cordial, and ſalutary nutriment of the ſoul. His giving *ſight* to the *blind* was a lively emblem of the efficacy of his doctrine to illuminate the blinded underſtandings of men. His *healing* their *bodies* repreſented his power to heal their ſouls; as was a ſpecimen of his authority to forgive ſins, as it was a real though a partial removal of its puniſhment. His *caſting out dovils*, was an earneſt of his final victory over ſatan and all his power. His *raiſing* particular perſons *from the dead*, was a beginning of his triumph over death, and a demonſtration of his ability to accompliſh a general reſurrection: And to give no more examples, his curing all promiſcuouſly who applied to him, ſhewed that he was come not to condemn the world, but to ſave even the *chief of ſinners*.

*Macknight.*

## The great Luminary.

PRIME cheerer, Light!
Of all *material* beings firſt and beſt!
Efflux divine; nature's reſplendent robe;
Without whoſe veſting beauty all were wrapt
In uneſſential gloom: and thou, O ſun,
Soul of ſurrounding worlds! in whom beſt ſeen
Shines out thy maker! may I ſing of thee.

*Thomſon.*

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## On Light.

——————Hail, holy Light!
Of th' eternal, co-eternal *beam*,
*Bright* effluence of *bright* eſſence increate.

*Milton.*

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## Affliction.

NOW let us thank th' eternal power: convinc'd
That heav'n but tries our virtue by affliction:
That oft the cloud which wraps the preſent hour,
Serves but to brighten all our future days!

*Rev. Dr. Brown.*

## THE SECRET OF BEING ALWAYS EASY.

AN Italian biſhop ſtruggled through great difficulties without repining, and met with much oppoſition in the diſcharge of his epiſcopal function without ever betraying the leaſt impatience.—An intimate friend of his who highly admired thoſe virtues which he thought it impoſſible to imitate, one day aſked the prelate if he could communicate the *ſecret* of being *always eaſy?* "Yes," replied the old man; "I can teach you my ſecret, and with great facility: it conſiſts in nothing more than in making a right uſe of my eyes."—His friend begged him to explain himſelf. "Moſt willingly," returned the biſhop:—"In whatever ſtate I am, I firſt of all look up to heaven, and I remember that my principal buſineſs here is to get there: I then look down upon the earth, and call to mind how ſmall a ſpace I ſhall occupy in it when I come to be interred:—I then look abroad into the world, and obſerve what multitudes there are who are in all reſpects more unhappy than myſelf.——Thus I learn where *true happineſs* is placed, where all our cares muſt end, and how very little reaſon I have to repine or to complain.

## A MEMORABLE AND INSTRUCTIVE STORY RECORDED OF KING CANUTUS.

SOME of his abject and designing flatterers had the *impious assurance* to tell him, *his power was more than human.* To convince them of their folly, and rebuke them for their falshood, he ordered his chair of state to be placed on the extremity of the shore, just as the tide began to flow. Here he took his seat in the presence of the *parasites*, and many other attendants. Then, with all the dignity of air, and severity of accent, which sovereign authority knows how to assume, he said,—"Thou sea, the land on which I sit is mine; nor has any one dared to invade my rights, or disobey my commands, without suffering the deserved punishment. I charge thee, therefore, on pain of my highest displeasure, not to enter these territories, nor to touch the feet of *England's* monarch."——When the rude waves made bold to enter on the forbidden ground; nay, when those uncourtly things presumed to rush upon the royal seat, and even to dash his Majesty's person; he started from his throne, and bid every beholder observe the *impotence* of earthly kings:—bid them remember, that HE alone is worthy of the name, whom winds, and waves, and universal nature obey.

## Recreation.

WHEN the road proves rugged, or is in danger of growing tedious, one ſucceſsful method of beguiling it is for travellers to cheer and amuſe one another by the facetiouſnaſs of innocent mirth, and play of fancy: but then the end of the journey muſt not be forgotten. Becauſe we are weak, there is no reaſon why we ſhould be ſilly. The brow of care may ſurely be ſmoothed without converting it into the laugh of folly. While we indulge the recreation neceſſary for mortal, let us maintain the temper requiſite in immortal beings. To reconcile theſe two things, and to blend them happily, ſeems the proper ſcience of creatures on their progreſs through time to eternity.

*Dr. Fordice.*

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## Benevolence, (by ditto.)

HE that cannot "weep with them that weep," as well as "rejoice with them that rejoice," is a ſtranger to one of the nobleſt leſſons of chriſtianity. Thoſe are the happieſt diſpoſitions, which are the beſt. Benevolence is the ſupreme perfection of the ever bleſſed deity. He is infinitely removed from every painful impreſſion. Yet ſcripture aſcribes to him all the guiltleſs emotions of humanity: And we know

know that our Saviour was formerly on earth, and is now in heaven "touched with the feeling of our infirmities."

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ON THE SAME SUBJECT, (BY THE SAME AUTHOR.)

"*WHOSOEVER ſhall give to drink a cup of cold "water only, in the name of a diſciple, verily I ſay unto you, he ſhall in no wiſe loſe his reward.*"—You ſhall be eſtimated by the largeneſs of your hearts, not by the ſize of your fortunes. "*The liberal ſoul, "that deviſeth liberal things,*" that executes what it can, and ſtops only where it muſt, or rather goes on panting and praying for that happineſs to the human race, which it cannot have the joy of imparting;—how honourable in the ſight of God!

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ADDRESS TO LADIES, (ON THE SAME SUBJECT.)

AH! ye fair ones of Britain, who dote on the parade of public aſſemblies, and ſail along in the full-blown pride of faſhionable attire, thoughtleſs of human woe; inſenſible to modeſt worth at that moment pining in many a ſolitary reſidence of want;—ye gaudy flutterers, "with hard hearts under ſoft raiment;" how much more brilliant and beautiful would ye appear in the eye of ſaints and angels, were

ye

ye now and then to exchange thoſe ſcenes of ſelfiſh ſplendor for the gloomy dwellings of wretchedneſs, in order to light them up with your pity and beneficence! I bluſh for many of my country-women, as well as men, poſſeſſed of fortune, who have never yet learnt its nobleſt and happieſt uſe; in whoſe ears the circulated whiſper of a well-dreſſed crowd admiring their appearance, is a more grateful ſound than the praiſe of widows and orphans ſharing their bounty; who prefer the empty breath of adulation, to the *bleſſings of them that were ready to periſh.*

The divine character is the ſovereign ſtandard of benevolence, the chriſtian inſtitution its brighteſt diſplay, and a happy futurity its higheſt reward. Can you worſhip the univerſal father, and feel for his family? Can you believe in the common ſaviour, and not live to thoſe for whom he died? Can you contemplate yonder world of friendſhip, and not anticipate its joys, and not cheriſh an ambition that your works of charity may praiſe you in the gates of heaven.

*Dr. Fordice.*

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ON MEEKNESS, (BY THE SAME DIVINE.)

THE virtue of meekneſs, it is true, our religion requires of all without exception. *Moſes* is celebrated for it in an eminent degree; and our Saviour characterizes himſelf by the epithets meek and lowly.

The

The diſpoſition, in general, may be conſidered as charity's firſt-born, appearing in all the mildeſt attributes of forbearance, gentleneſs, and peace. Much for the honor of true courage, it has been obſerved, that the braveſt minds are commonly the moſt humane, generous, and forgiving. Theſe ſeveral qualities are beautifully blended in many parts of the hiſtory of that man of God juſt now mentioned. Nor can you have forgotten the calm heroiſm of our divine deliverer; together with that dignity of goodneſs which dwelt about him, in circumſtances of the deepeſt humiliation and ſorrow.

If it ſhould pleaſe the Almighty to impreſs upon your heart the ſacred doctrines of chriſtianity, they will ſhew you in the moſt affecting lights your own littleneſs and degeneracy, the emptineſs of temporal, and the reality of eternal things, the duty you owe to your maker, your redeemer, and your fellow-creatures. By ſuch views, the fantaſtic ſtructures of pride will preſently be brought down; and on their ruins the plain and modeſt, but pleaſing and graceful fabric of meekneſs will be eaſily raiſed. You will be delivered from the chief cauſes of ill-humour, ſelf-will, ſelf-love, &c. The ſalvation of your ſoul, and the ſpirit of your ſaviour, will become the principal objects: every virtue connected with theſe will be your habitual ſtudy; and among the reſt, "peace, long-ſuffering, gentleneſs, goodneſs, meekneſs:" A revengeful diſpoſition will be

your abhorrence; you will not dare, for a moment, to withold from others that forgiveneſs, which you are conſcious of wanting from the great God to yourſelf; and as for your behaviour to others it will breathe that winning mildneſs which ſeems to me the moſt diſtinguiſhing lineament in the image of God. Your ſaviour was the perfect model of kindneſs and courteſy. The friend of man was his characteriſtic. He converſed with thoſe whom the world deſpiſed; he ſtood ſtill to hear the cries, and relieve the miſeries of the wretched; he even ſtooped (aſtoniſhing goodneſs!) to waſh the feet of his own diſciples. The greatneſs of humility and the beauty of compaſſion, he exemplified on all occaſions. He ſhewed by his own practice, that there is nothing more becoming than the tear of generous ſorrow, nothing ſo ſoothing as the language of a benevolent heart. The Saviour weeping over the grave of Lazarus, conſoling his mournful ſiſters, and inſtructing the ſolemn circle in the ideas of immortality, with the means of attaining a glorious one, is ſurely an object by infinite degrees more intereſting, glorious, and delightful, than all the conquerors of the earth crowned with laurels, and riding on the car of triumph, with numberleſs captives in their train.

## On Christian Breeding, by the same ingenious Author.

—THE moſt important branches of Chriſtian-breeding, you will practice with eaſe and pleaſure from an internal principle. A meek deportment is the natural and ſpontaneous growth of a lowly mind. Politeneſs in you will be the offspring of the heart. "Be courteous," (ſays St. Peter,) intimating that the religion which he had learnt from the meek and lowly ſaviour, was able to ſoften the keeneſt, and ſubdue the hotteſt temper, and even give gentleneſs to one trained amongſt winds and waves.

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## The Plague of the Heart.

O ſave me from the tumult of the ſoul!
From the wild beaſt within!—For circling ſands,
When the ſwift whirlwind whelms them o'er the lands;
The roaring deeps, that to the clouds ariſe,
While thwarting thick the mingled light'ning flies:
The monſter brood, to which this land gives birth,
The blazing city, and the gaping earth;
All deaths, all tortures, in one pang combin'd,
Are *gentle* to the tempeſt of the mind.

*Thomſon.*

THE WHOLE EARTH AND ALL THAT SURROUND IT ARE FULL OF OUR CREATOR'S PRESENCE.

——————He it is who
Warms in the ſun, refreſhes in the breeze,
Glows in the ſtars, and bloſſoms in the trees;
Lives through all life, extends through all extent,
Spreads undivided, operates unſpent.

*Pope.*

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MILTON, when ſpeaking of thoſe doleful and ignominious dungeons, where the priſoners of almighty vengeance being confin'd, adds,—"*Converſe with groans,*"

"Unreſpited, unpitied, unrepriev'd,"
"Ages of hopeleſs end."

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THE PRESENT DEITY.

MY proſtrate ſoul adores the *preſent God:*
Praiſe I a diſtant deity? He tunes
My voice (if tun'd;) the nerve, that writes, ſuſtains:
Wrap'd in his being, I reſound his praiſe.

*Night Thoughts.*

THE

THE SAMENESS OF LIFE:—BUT TO NOBLE MINDS, VARIOUS.

A languid, leaden iteration reigns,
And ever muſt, o'er thoſe, whoſe joys are joys
Of ſight, ſmell, taſte: The cuckoo—ſeaſons ſing
The ſame dull note to ſuch as nothing prize,
But what thoſe ſeaſons, from the teeming earth,
To doating *ſenſe* indulge. But nobler minds,
Which reliſh fruits unripen'd by the *ſun*,
Make their days various; various as the dyes
On the dove's neck, which wanton in his rays.
On minds of dove-like innocence poſſeſt,
On lighten'd minds, that baſk in virtue's beams,
Nothing hangs tedious, nothing old revolves
In *that*, for which they long: for which they live.
Their glorious efforts, wing'd with heav'nly hope,
Each riſing morning ſees ſtill higher riſe:
Each bounteous dawn its novelty preſents
To worth maturing, new ſtrength, luſtre, fame;
While nature's circle, like a chariot-wheel
Rolling *beneath* their elevated aims,
Makes their fair proſpect fairer every hour;
Advancing *virtue*, in a line to *bliſs*:
Virtue, which chriſtian motives beſt inſpire!
And *bliſs*, which chriſtian ſchemes alone inſure.

*Ibid.*

IRREGULAR

## Irregular Passions,—(by Dr. Watts.)

NEVER think yourſelf ſufficiently guarded againſt the power and danger of any of your vicious paſſions till you have obtained firm inward principles of univerſal holineſs. If you would have the fruit good, it is in vain to break off irregular buds; but the tree itſelf muſt be made good in order to bear good fruit.

Whenever you feel a paſſion ariſe, and are doubtful whether it be fit to be indulged or not, ſee whether it will bear the teſt of a tender conſcience at the throne of God.

Make every irregular paſſion a matter of humble mourning before the mercy-ſeat: pray for daily ſtrength againſt the irregular efforts of nature. Beg of God to aſſiſt you, whenever you are combating with your unruly affections: He has promiſed ſufficient aid. *Reaſon* and *reſolution* will do much; but religion is a divine ſpring of ſtrength and victory.

Call yourſelf to account for every irregular paſſion. Let it never break out without an effectual mortification of it by holy repentance. Think how it diſcompoſed your ſpirit, how it indiſpoſed you for acts of worſhip, and unfitted you for death. Think of this, and be aſhamed of your fooliſh indulgence of any violent affection: Let this ſenſe of ſhame and ſelf-

ſelf-condemnation live deeply upon your ſpirit; and review it eſpecially in the hour of new temptation. Thus every immoderate effort of paſſion, and every victory that it has obtain'd over you ſhall become an occaſion of its own ruin.

Keep your conſcience tender; maintain a holy jealouſy of yourſelf, and a conſtant fear of offending; by this means your ſpirit will be perpetually awakened and alarm'd, when an evil paſſion begins to ſtir, or when you are near the place or moment of danger, or within the reach of temptation.

Set the divine being always before you in his majeſty and mercy. Let an awful and comfortable ſenſe of his immediate preſence at all times, and in all places, be a ſovereign guard upon all the unruly motions of your ſpirit. This will ſuppreſs riſing pride and envy, anger and malice: This will be a ſure defence againſt the tyranny of fooliſh or ſinful fear, as well as a ſweet ſupport under heavy ſorrows, and an effectual means to reſtrain them from exceſs.

Live much in the expectation of death, and in the view of eternal things. A judgment to come, endleſs happineſs or woe, when they are duly conſidered, will make the things of this life appear ſo very little and inconſiderable, as to be ſcarce worthy of our hopes and fears, our deſires and averſions, our wrath and reſentment, our ſorrows and joys.—

Such

Such a ſteady proſpect of things infinite and everlaſting, will diſſolve the force of viſible and temporal things, and make them unable to raiſe any wild and unruly paſſions within us. This will cure the diſorders of fleſh and ſenſe, appetite and paſſion: this will raiſe the ſpirit on the wings of devout affection to the borders of paradiſe, and attemper the ſoul to the buſineſs and the joys of the bleſſed.

Let the love of God and man rule your heart. Love is the ſtrongeſt paſſion, and if that be fixed upon the beſt object, it will keep all the other paſſions in due order and ſubjection.

Commit all your powers of body and ſoul to the keeping of God in Chriſt, in this ſtate of infirmity and union to fleſh and blood. Your ſaviour knows what it is to wear a body of fleſh, what its various ferments and emotions, though in him theſe were all pure and innocent. He is a *compaſſionate high-prieſt, who can be touched with the feeling of our infirmities, having himſelf been tempted in all things like us*, as far as innocence would permit; and he is exalted and ordained of God to take care of feeble man, wreſtling with ſtrong temptations.

## The Works of God.

ENRICH me with the knowledge of thy works!
Snatch me to heaven; thy rolling wonders there,
World beyond world, in infinite extent,
Profuſely ſcattered o'er the blue immenſe
Shew me: their motions, periods, and their laws,
Give me to ſcan; thro' the diſcloſing deep
Light my blind way: the mineral *ſtrata* there;
Thruſt, blooming, thence the vegetable world;
O'er that the riſing ſyſtem, more complex,
Of animals; and higher ſtill, the mind,
The varied ſcene of quick compounded thought,
And where the mixing paſſions endleſs ſhift;
Theſe ever open to my raviſh'd eye:
A ſearch, the flight of time can ne'er exhauſt!
But if to that unequal; if the blood,
In ſluggiſh ſtreams about my heart, forbid
That high ambition; under cloſing ſhades,
Inglorious, lay me by the lowly brook,
And whiſper to my dreams. From thee begin,
Dwell all on thee, with thee conclude my ſong;
And let me never, never ſtray from thee.

*Thomſon.*

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## Ibidem.

ENOUGH for us to know that this dark ſtate,
In wayward paſſions loſt, and vain purſuits,

This infancy of being, cannot prove
The final iſſue of the *works of God*,
By boundleſs love and perfect wiſdom form'd,
And ever riſing with the riſing mind.

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### Consolation to the Good, distressed.

——————Ye good diſtreſt;
Ye noble few! who here unbending ſtand
Beneath life's preſſure, yet bear up awhile,
And what your bounded view, which only ſaw
A little part, deem'd evil is no more:
The ſtorms of wint'ry time will quickly paſs,
And one unbounded ſpring encircle all.

*Thomſon.*

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### The Sabbath.

IT is wonderful how ſoon a ſenſe of futurity dies from the ſoul. Have you ever known it to live where the ſabbath grew into contempt? What multitudes have been forced to date their ruin from thence!

On

## On reading the Scriptures.

FOR acquiring what is generally ſtiled religious knowledge, reading the ſcriptures throughout, and often large portions at a time may be perfectly proper. For improving in that which thoſe ſcriptures ſpeak of chiefly under this denomination, I mean a practical and vital ſenſe of things divine, a different method, as I conceive, ſhould be followed. Short and ſelect paſſages from both teſtaments, but eſpecially from the hiſtory and ſermons of our Saviour, ſhould be peruſed and pondered at leiſure; firſt without any commentary, except where there is a manifeſt difficulty; in doing which, you ſhould with awful reverence, and child-like ſimplicity, lay your minds open to the native impreſſions of the truth, and to the ſecret teachings of its author. When, in this way, you meet with one or more verſes that ſtrike you with peculiar conviction or delight, cloſe the book, revolve them again and again, look up to heaven, and implore the father of ſpirits to write their meaning on your hearts, "as with the point of a diamond." Read nothing more at that time; nothing at leaſt that has not a near relation to the ideas and affections they excite. The pleaſure and the benefit will be unſpeakable. Only ſuffer not the tincture thereby left upon you, to be loſt in the ſucceeding ſcenes. Next morning review the ſame paſſage; endeavour to recall the ſame ſentiments, and with your pencil, &c. mark it for your future benefit.

*Dr. Fordice.*

## Of Books of Divinity, *(by the ſame ingenious Author.)*

OF books of divinity I do not wiſh you to read very many. Mere argumentative theology I have never known to improve the temper, or regulate the conduct. Be it your ambition to practice, not to diſpute about the truths of religion. Enjoy your faith in modeſt ſilence, and think well of thoſe who differ from you in opinions, if they agree in morals. By making conſcience of ſincerely obeying the precepts of the goſpel, while you meekly embrace its doctrines, as they appear to you ſet forth in the ſcriptures, you will have the witneſs of its divinity within yourſelves. From thence you will be diſpoſed to chuſe and adhere to thoſe writers, of whatever communion, that are calculated to make you moſt in love with your ſaviour and your duty. The formal and frigid, you will naturally diſlike; the uncharitable and illiberal, you will nobly deteſt; the trifling and ſuperficial you will very eaſily contemn. Thoſe, in ſhort, will be your favourite authors, whether in verſe or proſe, who preſent the pathetic pictures of this world and the next, who tell you moſt convincingly what you are, and what you ought to be; who, in a word, ſeem to addreſs themſelves with the greateſt power, to the ſpirit of ingenuity, humility, contrition, ſelf-denial, ſolid virtue, and affectionate devotion.

PERTINENT CONCLUSION OF A DISCOURSE.—*(Ibid.)*

LET me beſeech you, brethren, beyond all things, to converſe much with your Maker, and yourſelves; to ſtudy his character and your own; to trace his attributes wherever diſplayed; to learn his counſels however revealed; to examine your conſciences, chiefly by the written word; to canvas your paſt actions, preſent purſuits, and prevailing views; to approve or condemn, as under his eye; to aſcertain your intereſt in the friendſhip of your divine ſovereign, and cheriſh an unalterable faith in his ſpirit and providence, as ever ready to aſſiſt your honeſt though feeble efforts, together with a joyful aſſurance, that, if you are not wilfully wanting to yourſelves, you ſhall at laſt attain immortal excellence and glory, through Jeſus Chriſt our Lord.—Amen.

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FAITH, HOPE, CHARITY.

FAITH, Hope, and Love, were queſtion'd what
they thought
Of future glory which religion taught?
Now Faith believ'd it firmly to be true;
And Hope expected ſo to find it too.
Love anſwer'd, ſmiling with a conſcious glow,
*Believe, expect*; I *know*, it to be ſo.

AN

AN EPIGRAM.—(WHAT IS THE GREATEST BLESSING ON EARTH.

PEACE, health and ſtrength, food, raiment, and content,
A heart well manag'd, and a life well ſpent:
A ſoul devoted, and a thirſt for God;
Courting his ſmile, but patient of his rod:
Each day more fit to breathe its lateſt breath,
And then the moſt alive, when neareſt *death*.

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MR. ——— WRITES THUS TO HIS FRIEND.

I was much concerned at the account you ſent me of the ſtate of your health, and think it adviſeable to ſeek out for help,—but there is the difficulty where to find it. All is ſo very ſuperficial in the art of phyſic, that one has little to like in one phyſician more than in another, but his perſonal temper and behaviour.—Air and gentle exerciſe much purſued, muſt be greatly beneficial to you. If your phyſician be for your purpoſe, he will not load you with ſhop-medicines. Be not too fond of abſtemiouſneſs. There is no more harm in getting ſtrength from good food, than from ſound ſleep.——Daily, hourly thankful reſignation to God in every thing, is the beſt regimen you can enter into, both for ſoul and body.

ETERNITY.

## Eternity.

SHOULD the whole art of growing numbers ſtand,
Stars, thoughts, leaves, emmets, minutes, drops, and ſand,
All matter, water, earth, fire, air, and all
Paſt, preſent, future, into atoms fall;
And all mankind that was, is, is to come,
Angels, all creatures, join to count the ſum,
And count from the creation, to the doom.
Ages, worlds, thouſands, myriads millionize,
Fatigue, conception, 'twill not all comprize
Thee, O Eternity! Then friend, be wiſe.

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## Comfortable Reflections on Death.

———'TIS true by theſe dark paths
Our journey leads,
And through the vale of death we paſs to life:
But what is there in death to blaſt our hopes?
Behold the univerſal work of nature,
Where life ſtill ſprings from death.
Mark with what hopes upon the furrow'd plain
The careful ploughman caſts the pregnant grain;
There hid, as in a grave, awhile it lies,
'Till the revolving ſeaſon bids it riſe;
Then large increaſe the buried treaſures yield,
And with full harveſt crown the plenteous field.

*Rowe.*

Divine

## Divine Prayer, (by Dr. Watts.)

TEACH me, O my Maker, the knowledge of myſelf; this moral and divine knowledge, which is neceſſary to correct my errors, and to reduce my feet to the ſacred paths of virtue. Let me ſee ſo much of my folly, vice, and vanity, as to be fond of this wretched ſelf no longer. Let me grow ſo far out of love with myſelf, as to fly from myſelf to the arms and mercy of my *God*. There mould and faſhion me after thine image in all the moral qualities of my ſoul, and let me find in myſelf thoſe divine features which will be ever beautiful in thy eyes! Grant me this bleſſing, O father of ſpirits; for I cannot reſt till I ſee and know myſelf made like thee.

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THE END.